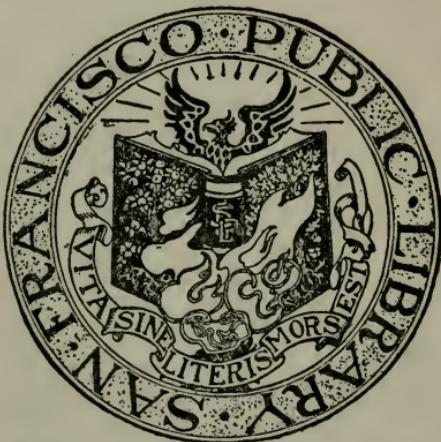


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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

My Way

Mayhap it stretches very far,
Mayhap it winds from star to star;
Mayhap through worlds as yet unformed
 Its never-ending journey runs.
Through worlds that are now whirling wraiths
 Of formless mists between the suns.
I go—beyond my widest ken—
But shall not pass this way again.

So, as I go and cannot stay,
And nevermore shall pass this way.
I hope to sow the way with deeds
Whose seed shall bloom like May-time meads.
And flood my onward path with words
That thrill the day like singing birds;
That other travelers following on
 May find a gleam and not a gloom,
May find their path in pleasant way,
 A trail of music and of bloom.

—Sam Walter Foss

PACIFIC COAST UNITARIAN ACTIVITIES.

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God our Father. Man our brother.

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San Francisco, November, 1915

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Editorial

The month of November, in the mind and memory of a person born and brought up in New England, must always be associated with the harvest. Not such wholesale reaping, threshing and storing as prevails on the prairies of the West, where hundreds of acres of level land are invaded by monstrous and marvelous machines which cut, thresh and sack the golden grain, leaving the wide landscape in after-the-barber-shop cleanliness and monotony, but with frosty days of autumn, when the maples don their gorgeous raiment and the sumach glows in splendor; when the chestnut burrs release their toothsome treasures and the golden pumpkins wait ingathering; when the tasseled corn heaped on the barn floor melts before the husking-bee and is borne aloft to the shallow bins to be shelled as needed and sacked for the grist-mill—finally to form the staple “hasty pudding” that preceded all the breakfast foods of modern life.

And with harvest, Thanksgiving is inseparably associated—the great day of the year—serious, and at the beginning solemn. Not to go to the Meeting House aroused suspicion and distrust, but in the afternoon shooting matches were not discountenanced, and among the less affluent, when turkeys were not available, humble ginger-bread was an accepted substitute.

But the social aspect of the day was paramount. It was home-coming for all. The sons came up from Boston and the school-teaching daughters from their boarding around in the country districts.

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The dinner was at least bountiful and followed a traditional formula unquestioned, and met with courage. Thanksgiving was real and enjoyment was genuine. Family ties were strengthened, blessings were acknowledged, and New England was fittingly glorified.

Thanksgiving of to-day is less distinctive. Our observance is less sincere and earnest. It may be doubted if we feel, as clearly as did our fathers, the thanksgiving impulse. We certainly express less gratitude, and we seem to be perfunctory in any acknowledgment we make. We seem to have made just another holiday, and in general it is simply an extra Sunday, since Sundays are little more than holidays. Its special pre-eminence is due to association with an unusually important foot-ball game, and the extent to which we really feel thankful is dependent largely on which side wins.

It seems something of a reflection on our later-life habits that we have not preserved the simplicity and the appreciative spirit of our forefathers, in that we have failed to hold to a full and frank and free acknowledgment, at a special autumn festival, of the manifold blessings of the year.

One encouraging advance has been made. Union services are frequently held at which various denominations forget their differences and come together on a common basis of acknowledgment of gratitude. Occasionally Unitarians and Jews are accepted as fellow worshipers, and found to be human beings not so very unlike the elect, but often a small auditorium holds many amalgamated congregations and has ample space to spare.

On such a year as this there ought to be a great assembling of people of all sorts, filled to overflowing with thank-

fulness for the peace and prosperity with which we have been blessed. If we were really as thankful as we ought to be we would go impulsively, not as a matter of duty, and pour from full hearts full measure of praise.

How much America has escaped, and how much California has enjoyed! When we think of Europe overwhelmed by a conflict disastrous beyond the bounds of comprehension, it seems almost selfish to reflect on America at peace. We seem hardly to deserve immunity. It is not that we have won it by any superior virtue. We can claim no credit for the Atlantic Ocean. For our good fortune we can reasonably thank God, and we are remiss if we do not. The situation has been trying and involved serious dangers that we have happily escaped, which we may largely attribute to the wisdom and high character of our President. That we have had a leader, strong and steady, with ideals of the interest of humanity as well as of America, with patience and firmness in just proportions, is also ground for the thankful heart. We have not been led to take advantage of any nation weakened by life struggle, neither have we accepted unsatisfactory replies to protests we felt we must stand by. We have neither bullied nor cowered, but have kept our self respect and have commanded the respect of others. With our undisciplined and disagreeable Mexican sister we have put up with a good deal, and not greatly enjoyed doing it, but we have resisted the temptation to slap her, and been as patient as possible under the circumstances. It may be well to improve the opportunity for being thankful for Carranza—while our hopes justify it, for nothing seems stable in Mexico, but the condition of instability.

For bounteous crops and growth of

commerce and wealth we can well give thanks, and apparently we have made some progress in greater justice of distribution. In California industrial peace generally prevails. In Colorado it seems to have been reached. The Seaman's bill, whatever modifications may follow, is right in principle, setting humanity first and dollars second. The world is moving, and not slowly, in equalizing rights and conditions.

In the world of religion there has been movement showing life. Contrasts have been presented and diverse judgments have been formed. Evangelism has had a forcible demonstration and it has led some resolute spirits to express themselves clearly and positively, with a searching discrimination.

Rev. Chas. R. Brown, Moderator of the National Council of the Congregational Church, recently delivered a remarkable address, in the course of which he alluded to evangelism. He said:

"In certain cities we have seen spasms—I use the term advisedly and in its full strength—spasms of evangelistic effort. They have not always commended themselves to our sober judgment, either by their form or their spirit or their results. We might, for the sake of some greater good, overlook the introduction into the pulpit of the slang of the gutter and the antics of the circus. These things are important, but they are secondary. But when it comes to irreverence and blasphemy in an age already flippant; when it comes to coarseness and vulgarity in dealing with human values altogether sacred; when it comes to teaching multitudes of unthinking children and adults conceptions of religion which are unscriptural, and moral ideas which are untrue; when it comes to having religious work done and the religious appeal made

in an intolerant, vindictive spirit toward those who hold divergent views touching evolution, or Biblical criticism, or social ethics, then we are not indifferent. These things are not secondary—they are primary."

The conclusion of this fine address shows an abiding, deep-rooted faith, and must commend itself to all believers:

"The whole venture and process of earthly life lies imbedded in a moral order. It lies secure in the will and purpose of God. He will overturn and overturn until that mode of life whose right it is to reign shall be enthroned.

It is a fearful thing for men to fall into the hands of the living God when their purposes are wrong. The vital forces of Europe are engaged at this hour in a death struggle with a scheme of life which is both heartless and godless. You may name it by various names, but it all comes to this—it is the habit of mind which stands ready to sacrifice the individual, body, brain, and soul to the upbuilding of a mechanism. That whole method in the eyes of the Christian world is as openly immoral as murder or adultery. There is at work in modern society, a subtle, treacherous, unscrupulous spirit which puts darkness for light, bitter for sweet, and evil for good. We cannot come to any kind of terms with that spirit. It must be grappled by strong men, who have put on the whole armor of God and relentlessly cast out.

In the light of my own Christian faith I have no fear as to the final outcome. "The Lord reigneth; let the earth rejoice." The march of progress, which in the last analysis is the movement of democracy, informed and inspired by moral purpose and the spirit of the living God,—the march of progress was too much for Philip II. of Spain. It was too much for Napoleon of Corsica. And, please God, it will be too much for that arrogant

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policy of frightfulness which is now staining the fields of Europe with human blood."

San Francisco's reason for thanksgiving is clear and ought to be impressive. The success of the Exposition is a good index. It was a heroic undertaking and when the European war burst in fury it seemed by many that failure was certain, but the management had courage and went steadily forward. Through the failure to receive a cool million confidently expected of a neighboring county the necessity of borrowing about that amount added to the discomfiture and also necessitated the selling of 50,000 season tickets at the almost ridiculous price of \$10. For a time the attendance was good and then dropped off sharply, causing the less optimistic to fear the worst, but sharp retrenchment, coupled with increased numbers when the weather became more kindly, steadily closed the gap of debt, and now it seems unquestioned that quite a surplus will remain. It is hoped that the stockholders will assent to its use in preservation of the most attractive features of the exposition, as a permanent memorial of its beauty and its worth.

Of its educational value too much cannot be said. Its purpose was high and it has been well sustained. It is an impressive showing of what man has accomplished in art, in invention and in social progress, and must profoundly affect the thousands who have visited it, many of whom have made it the object of careful study.

For San Francisco and San Franciscans it has won unbounded appreciation and praise. It has brought to us many people who will either stay or return. It has perceptibly increased our population, and it has fostered a recognition of which we may well be proud.

For general civic progress and prosperity we may well be thankful. The practically completed City Hall and the fulfillment, as well as promise, of the Civic Center, with its magnificent Auditorium, and fine beginning of the spacious Library, are great achievements. Comparatively few realize what gain is registered in the completion and occupancy of the noble San Francisco Hospital—one of the finest and most complete in the country, and admittedly one of the best organized and most competently managed.

During the year the complete success of the municipally owned and operated street railway system, has attracted world-wide attention and gone far to establish a valued principle, including increased faith in the possibility of honest and efficient public control of agencies that under private control have not been managed to public advantage.

Political indications establish clearly increased discrimination and independence on the part of the voters. At the state election very large majorities were given to three candidates, each exclusively named by one party. The same voters elected a Democrat as United States Senator, a Republican as Secretary of State, and a Progressive as Governor. At the last city election political lines were lost sight of, and all parties elected at the primary, a Mayor who has won the confidence of the people and shown himself energetic.

There are many other causes for genuine thanksgiving, and also, it must be borne in mind, quite enough conditions to improve, and wrongs to be righted, to prevent undue satisfaction, and to compel earnest consecration to further effort.

The year to come promises to be one

of immense importance to civilization. It would seem impossible that ruthless war can continue. If by any possibility it should hold its mad sway it will entail conditions of suffering and exhaustion that can spare few of the human race. Ruin and economic loss will be widespread, and adjustment to it will press heavily. Strict economy will be enforced, and the appeal to relieve the immediate victims will put to heavy test ability either to grant, or to deny. On the other hand, if war is to cease, the value of peace will depend largely on its terms, and the best powers of all concerned will be demanded to reach a wise and just adjustment. The present will be persistent in its claims, but the future and the probability of permanence will be of tremendous importance. Without a basis that in the highest degree promises long-continued peace, cessation from war will be simply opportunity for preparation, and titanic renewal with deeper depths of woe.

The lesson of war is written in the heart's blood of the Nation. If it bring not a better understanding and a kindlier sympathy, how great the waste. What an awful wrong is committed when we hate one another, and how hard it is not to hate when strife for supremacy is embittered by distrust and fear.

Do we not see, writ large in the awful carnage of war, terrible results that operate invariably and that bring to us in times of peace individual suffering and loss?

If we can see no escape from war but international sympathy, forbearance, consideration and co-operation that renders it unthinkable, can we doubt that what is needed in individual life to promote peace, happiness and blessedness is just love—and the mercy, justice, helpfulness and kindness that springs from it?

C. A. M.

The other day at the Exposition we chanced to meet an old friend who had been there some six hours, and we ventured to inquire what he had seen. "Oh, I've seen it about all," he gaily replied. It is easy enough for a hurried and casual visitor to get such an impression, especially if he has visited other expositions, and, assuming that they are all pretty much the same, to fancy that there is little that is new and much worth seeing except the new architecture and the new art. But the more one looks, the more one finds to see that is richly worth attention. We have been realizing this increasingly as the months have gone by, and making an effort to make a somewhat thorough use of its comprehensive educational opportunities we have been constantly amazed to find how much more there is than we had at first thought. The fact, by most probably quite unrealized, is that one who makes careful use of what a great exposition offers him, gains at a relatively small expenditure of time, strength, and money a very important part of what he could gain by a very long, exhausting, and expensive journey to all countries of the civilized world. When he has looked at the products and manufactures, has seen the photographs, and has studied the informing charts displayed on every hand, and has made reasonable use of the printed matter that may so freely be had for the asking, he may have learned more than many globe-trotting travelers learn, of how the different towns and countries of the world look, what their people are like, and how they live; what their farms and mines produce, what their shops display, and what they are achieving in all the higher lines of civilized life. We wonder how many who long for foreign travel realize that the very cream of this and other lands has been skimmed off and

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brought here to their doors for them to sample. The speaker who lately declared that it was worth two years of college understated the truth. We are heartily sorry that the Exposition is to end so soon; and we shall heartily congratulate our friends of San Diego if theirs is to be continued another year.

Nothing has more impressed us than to come across rich finds where we had least expected them; and to find strong emphasis upon the human element where it has been traditionally supposed to be lacking, in the great industrial and commercial corporations. We found a real mother-lode of such matter in an unexpected corner of the Mining Building. The United States Steel Corporation is popularly looked upon as a heartless Moloch, devoted to grinding up human beings and grinding out dividends. But in their immense exhibit, far from the least section is that devoted to the welfare work which the corporation, at a cost of several millions a year, is carrying on for its great army of employees, with a remarkable organization of agencies for securing the safety, preserving the health, contributing to the happiness, and promoting the education and general advancement of the men, women and children in their communities.

To see a Ford automobile assembled within a few minutes and driven out of the Transportation Building is highly interesting; but it is more than interesting—it is inspiring, in the Mining Building to hear the enthusiastic lecturer tell and illustrate by photographs what the Ford Corporation has done, as a part of its profit-sharing plan, in securing better housing conditions, and more decent ways of living for 20,000 employees and their families. We stopped for a moment at the booth of the Aetna Insurance Company, simply in order to feel

that we had “done” that particular exhibit, in which we expected to find nothing of interest. To our surprise we found nothing about insurance at all, but stayed an hour, and came back twice afterwards, attracted by the exhibit of a hundred practical appliances for preventing industrial accidents. Nothing in the name of the Metropolitan Life Insurance Company, nor in the business of insurance, suggested to us an exhibit at all in the line of our particular interests; yet we found a very large space devoted entirely to an illustration of life-saving, and domestic nursing, and welfare work for employees, and a sanatorium, and we carried away a pocketful of the most readable literature on prevention and cure of disease.

Across the aisle, the Prudential had a great series of charts displaying the steps of progress in the conquest of some of the commonest or most serious diseases during twenty years past, and focusing attention on the steps yet to be taken.

We have no need of a cash register in our business, and should not have dreamed of wasting any time on the exhibit of the Dayton Company in the Liberal Arts Building; but having heard a rumor of some moving pictures of opening flowers we went in, and discovered a lecture on the welfare work of the company, more inspiring than any sermon, so that we have heard it now for the fourth time.

Having no deep interest in the practice of agriculture, we might have passed the great exhibit of the International Harvester Company, had we not been trying to make a clean sweep of the Agricultural Building; but here again we found strong emphasis upon welfare work, not only for the employees of the corporation, but for tens of thousands of farmers all over the West and South,

through traveling educative lecturers not only on farming but on the general improvement of the total condition of rural communities.

We have mentioned six or seven of the most striking examples, where doubtless many more might be found. In all these there was scarcely a trace of commercialism; there was nothing offered for sale, and there was no effort to "boost" a business. It is evident that these great corporations are exhibiting these methods and results of welfare work of different sorts because they are proud of them (as they have a full right to be), as among the greatest achievements they have to display. Several of these movements are matters of only three or five years. The tendency seems to be spreading like wildfire. Whatever the originating motive may have been, or the exciting impulse, it is evident that these movements are yielding large and unexpected results in solid satisfaction to the doers. Nor need it cause anyone regret that material rewards appear even though they were not expected; as when the Ford Company discovered, to their great surprise, that with the same number of employees, and even with shorter working hours, their output was increased nearly fifty per cent as the housing conditions of their employees were improved. It seems to indicate not only that virtue is its own reward from the beginning, but that virtue brings an extra reward all the way through. As Martineau somewhere suggests, even the material universe is not entirely indifferent to ethical considerations. Its laws are often pressed into service to enforce higher sanctions. The dice in the game of life do not fall indifferently for the evil or the good; they are somewhat loaded in favor of the right side of things in human conduct.

E. M. W.

Notes

On the last Sunday of October Rev. C. S. S. Dutton preached at Stanford University, and the church at Palo Alto transferred its audience to the campus, joining in the University service.

Dean Wilbur supplied for Mr. Dutton in his absence.

Rev. Clarence Reed suffered from the extreme heat experienced in New England during a recent visit, and returned to California sooner than he had expected. He is spending the winter in Los Angeles.

The church at Palo Alto has called to the vacant pulpit Rev. William Short, Jr., now in Boston, and highly recommended by those who know him, and also know the requirements of the church calling him. Mr. Short has accepted the call and will enter upon his ministry on the third Sunday of November.

Rev. Harold E. B. Speight began his ministry at Berkeley on the last Sunday of October. His last days at Victoria were passed under a physical cloud. A severe attack of grippe made it impossible for him to attend a farewell reception arranged by his friends.

The members of the Stockton Unitarian church entertained friends informally on the evening of October 26th at the Philomathean club house, music, games, dancing and the serving of refreshments occupying the hours happily. Bright red geraniums, dahlias and greenery adorned the rooms.

Rev. Clay MacCauley finds himself pretty closely occupied in and around Boston, telling the interesting story of Japan and its doings. On November 7th he is to have a sort of festival day with his youth's "first parish," at Waltham, preaching, conducting a vesper service and closing with a social gathering. On the 15th the Ministerial Union will hold a Japan Day. He then goes to New York and Washington, expecting to start for San Francisco early in December and to sail for Japan on the 18th.

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Rev. J. D. O. Powers, of Seattle, will give a series of sermons during the next three months on "Unitarianism; What It Is; What It Stands For; What of Its Future."

Prof. Wm. S. Morgan gave a lecture before the Richmond Unitarians and their friends on October 21st, speaking on "Lessons from European Cities."

On October 24th Rev. E. Stanton Hodgin of Los Angeles preached on "The Moral and Religious Reasons for the Rise and Decline of the Spanish Power in America," finding the contributing causes many, but chiefly in seeking to save its life in shortsighted ways. Spain tried to purify and unify its power and gain strength of unity and harmony by a process of elimination—by attempting to forcefully cast out of its national life all discordant and inharmonious elements. "In these rigorous ways Spain did acquire a certain national unity and harmony that made her efficient for a time, but as was inevitable, such repressive measures, persisted in, left her in a generation or two without either intellectual, educational, commercial or industrial initiative, and stagnation and decadence followed as a matter of course."

Rev. Christopher Ruess of Fresno on October 17th spoke on "The Deeper Meaning of the Exposition," in which he drew a fine lesson from the Court of the Universe and its significance. Alluding to a striking short poem by Whitman, he said in closing: "But in the poem Whitman says that he, meaning the human race, has traveled from East to West and is nearly ready to start again, and yet has not found what he has started out for. This is as much as to say that the goal of life is not to be found, nor the goal of civilization: that night is not the end of the day, but a new morning is the end of a whole day. We need not seek a goal afar. It is here. Today is ever the greatest day in history. The Kingdom of God is within us, among us, at hand, in 1915, in this our world, in the United States, in California, in Fresno, in our own homes, in our own lives. This is the great lesson of the spiritual life, to learn to live and not to

postpone life, to find God now and here in men, women, events and circumstances, for there is just as much of God now as there ever was or will be, and heaven is as accessible as it ever was or will be." Mr. Ruess will preach on October 24th on "The Beatitudes of the Exposition."

On October 3d Rev. J. D. O. Powers of Seattle preached on "Man's Origin and Destiny According to Religion and Science." Around this question and those concerning man's nature, destiny and possibilities, center all other problems of life. And our belief as to our own origin and nature and destiny is of the most immediate practical importance, not alone to us as individuals, but also to society, to industry, to civic and national and international life and progress. Such belief, be it high or low, conditions our religious faith and outlook. It has remained for the great scientists like Charles Darwin, Wallace, Huxley and their compeers, to restore to humanity again the mountain peak view of the origin, nature and destiny of man, indeed of every child of God. This fascinating story is not like that depicted by one of the writers of Genesis, man being made by God out of the dust of the earth, yet it is substantially the same. No one knows the origin; but we know the route over which he has traveled, and it has been an ever-broadening highway. Evidence is piled high along this highway to prove his animal origin and how he has come to be man through countless ages of evolution. To this evolution, mental and moral and spiritual and social, there is no end; there is no limit. "Believing, as I do," says Charles Darwin, "that man in the distant future will be a far more perfect creature than he is now, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress." Catch this vision of evolution as to the divine nature and destiny of humanity, you will never lose faith nor give up.

For who, alas! has lived, nor in the watches of the night recalled words he has wished unsaid and deeds undone.—*Rogers.*

On the evening of October 27th the women of the Unitarian Church at Long Beach served a Hallowe'en supper, followed by an attractive program of music and readings.

Rev. J. F. Kedypeth, a minister of the South Methodist conference, occupied the pulpit of the Pomona church on October 24th, speaking on "Paul's Valedictory."

Mr. Roswell S. Wheeler addressed the Unitarian Club of Alameda on the evening of October 28th, giving a very interesting illustrated description of a visit to the South Sea Islands. He also gave the story of the meeting as the "Bounty," and an account of the celebration of the Fall of the Bastile, which is an annual fete in Tahiti, bringing together islanders for thousands of miles around, affording unique scenes, the like of which is beheld nowhere else in the world.

The literary and social meeting of the Unitarian Woman's Alliance of Portland was held on the afternoon of October 6th, followed by a social hour. Miss Manley, the honor guest, spoke on "The Teaching of Exceptional Children."

Rev. J. H. Dietrich of Spokane is devoting successive Sunday mornings at the Clemmer theater in attempting to solve seven perplexing questions. On the second Sunday he began with "Has the World Wronged You?" following it by "How Important Is My Body?" "Am I in Good Society?" "Must I Work, or May I Play?" "Is Intellectual Culture Worth Seeking?" "Shall I Try to Be Rich?" and "What Is the All-Important Thing?"

The *Christian Life* of London has a fine appreciative page-and-a-half notice of the General Conference at San Francisco which it acknowledges as gathered from "the pages of our able, interesting and forward-looking contemporary, the PACIFIC UNITARIAN." The compliment is warmly appreciated, especially when considered in connection with its source. It characterizes the session as a great and inspiring assembly.

"One-fourth of the inmates of our reformatories are feeble-minded, one-half moral perverts and the other fourth unfortunate youths who are normal," was the declaration of Herbert E. Kellington, lecturing at Polytechnic Hall, Richmond, on October 11th. The lecture was given under the auspices of the Unitarian church.

Rev. E. Stanton Hodgin in his "Discovery Day" sermon on October 10th, made a fine application of the 15th century paradoxical discovery that the nearest route to the Far East lay due west. "The modern world had its birth in this new conception, and it was this new world view that started those hardy and resolute voyagers out on their marvelous voyages of discovery. It was their mental capacity to grasp the new world view that gave them their dauntless courage and will to accomplish such stupendous results. It was by resolutely facing about and pursuing a route that would apparently lead them farthest from their goal that they finally attained it. How often we find the very same thing to be true in our life experiences. Some calamity seems to cut off forever from the realization of our hopes and desires: it causes us to face about in our despair, and lo! right before us lies the route to greater things than we had ever dreamed of. Most of our troubles and calamities will prove to be of this character if we are only able to face life in the right spirit. Pious and consecrated men and women in the past longed for heaven—yearned for the perfect life of the spirit. In their yearning and reaching out for the desired goal they turned their backs upon the world. Heaven they thought lay in the opposite direction and could only be attained by renouncing the world. Experience has forced men to face about in their quest for heaven. The shorter route is found to lie, not away from the world, but right through the world. It is by resolutely facing the world with its pitfalls and temptations and joys; by engaging in the world's work and so far as in our power lies transforming the world into what it ought to be, that we attain the heavenly life."

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The students of the Pacific Unitarian School have been invited by the faculty to spend several days at the Exposition under their guidance, in studying some of the exhibits of greatest interest to the minister, in the line of welfare work, social reform, civic betterment, moral progress and the like. The results have been most gratifying, and the students have responded with enthusiasm at finding tangibly displayed so many points where the work of the pulpit may bear upon the immediate problems of human welfare.

Dr. Samuel McChord Crothers, of Cambridge, Mass., has accepted the invitation of Reed College, Portland, to spend February in the Northwest. He will give a Reed College Extension Course of lectures on "Seventeenth Century English Authors." He will speak at morning chapel and at the Sunday vesper services. Dr. Crothers will make addresses in a number of other cities in the Northwest during February.

From Hanford to Houston.

Rev. Thomas Clayton, who has of late been secretary of the Fresno Relief organization, and also minister to our church at Hanford, has accepted a call to the Unitarian church at Houston, Texas, and will take up his ministry there on the first Sunday of November. A reception in welcome of him and his wife has been arranged, and will be held soon after their arrival.

Mr. Clayton answered the call from the Fresno Unitarian church in April of 1910. He came from Pittsburg, Penn., where under his leadership the Unitarian church had a large congregation and had just constructed a new edifice.

A few months after his arrival and installation a church building was erected at O and Tuolumne streets and dedicated in the fall of the year. He was pastor of the church until January, 1914, when he tendered his resignation.

Mr. Clayton leaves many friends, both in Fresno and Hanford, and has the hearty good wishes of his fellow workers on the Pacific Coast, who all feel deep interest in his new work.

In Memoriam

Mrs. Ruth Stratford.

The sudden death of Mrs. Ruth Stratford, of Los Angeles, has occasioned sincere sorrow in a wide circle of friends and admirers. She was a pioneer in the Southern city, having lived there more than thirty years. She was closely identified with the Unitarian church, and an active participant in its charitable work. For seven years she gave almost daily service to the Woman's Alliance Maternity Cottage, and was much beloved by the foreign women whom she befriended. They were wont to speak of her as "the good, white-haired lady." For three years she served as Treasurer of the Emergency Committee of the Echo Park Mothers' Club. She was of gracious, kindly manner, and a very capable, faithful worker, loving in her ministrations, and naturally much loved by those who were helped by her or were her associates in well-doing.

She was interested in the church and in the denomination. She looked forward to the meeting of the General Conference in San Francisco, and with her husband came up to attend it. She attended the first meeting and the Alliance luncheon, but had the misfortune to slip on the pavement and break her arm. She then went to the home of her son in San Anselmo for care and comfort, not anticipating serious consequences, but a sudden and severe attack of pneumonia followed and almost without warning her long and beautiful life ended.

To her husband and her two sons it was a great shock, and many friends feel a deep sense of loss. The funeral services were conducted by Rev. N. A. Baker of Alameda.

Keep On.

Keep on looking for the bright, bright skies,
Keep on hoping that the sun will rise,
Keep on singing while the whole world sighs,

And you'll get there in the morning.

Keep on sowing when you've missed the crops,
Keep on dancing when the fiddle stops,
Keep on faithful till the curtain drops,
And you'll get there in the morning.

Contributed**In the Rocky Mountains.**

JAMES TERRY WHITE.

If just beyond earth's veiling clouds is Heaven,
Then surely here a path to Heaven is given;
For far beyond the reach of human eye
Stretch peak on peak into th'eternal sky,
As stepping stones, which shape an earthly
stair

To apprehension of God's presence, and
The nearness of His all-supporting hand,
The constancy of His o'er-brooding care.

And here the arching sky bends down to cloister
weary feet,
That from life's pilgrimage and empty quest
seek a retreat.

More grand than earthly temple is this shrine;
Its aisles are carpeted with velvet pine,
Its altars incensed with the breath of fir,
Whose organ notes men's hearts to freedom
stir;

Its windows glow with every gorgeous hue,
From prisme'd sunrise to the midday blue,
And only our earth-born blindness bars
His presence from the sunset and the stars.

The raptured soul finds peace and joy in this
majestic fane,
Renews its faith, and with new strength takes
up life's tasks again.

From the White Mountains.

Napoleon S. Hoagland.

Why "White" is not immediately apparent. They look dark-green or blue-black or brown-black as I see them under varying conditions of distance, direction and cloud. Never white except in winter, when snow-covered. It is said they looked white to the sea captains who glimpsed them far away, with the sun shining on their topmost peaks and crests. But perhaps "green" and "blue" as descriptive names of mountain ranges had already been pre-empted. However, "white" sounds clean and alluring and I am not disposed to quarrel with it. There is no coal in these hills, and few smoke-stacks to spoil the sky, and the streams for the most part are unpolluted. You can see the pebbly bed of the brooks and rivers as through a glass clearly, and even the agile fishes are visible, darting like birds hither and yon. If you are thirsty you can drink from them with impunity and pleasure. Fertile fields and well-kept farms snuggle in the

valleys and crown the broad-topped hills; sometimes they stand up almost on edge, thus covering more surface than if spread out on a dead level. There is no dead level to speak of in the White Mountains. Every half-acre has a different level and a different prospect and a different productive value, chief of which is the capacity of catering most successfully to tourists and summer boarders, who come from the ends of the earth.

The scenery of New Hampshire in cold hard cash is worth to those who pay taxes here ten million dollars a year. A decade since it was figured at eight millions, and in the last ten years the summer business has grown immensely. Excellent roads have been built from Boston, 200 miles or more, and the automobiles from nearly every State in the Union may be seen bowling swiftly along with light-hearted loads of happy sight-seers. They want a face-to-face glimpse of the "Great Stone Face," the "Old Man of the Mountain," which has come to be a sort of coat of arms for the State; they want to find Lost Rivers, and some of them want to climb Mt. Washington, and a few do really climb with hands and feet, alpin-stock and good stout shoes. One of the most popular trails requires one to climb four or five other mountains before the cone of Mt. Washington is reached. But those who are not in the athletic class and can afford it, pay four dollars to be pulled up on the cogwheel railway. I walked up it one morning before breakfast and it was one of the never-to-be-forgotten experiences of a lifetime. When I learned how much I had saved it was all the more gratifying. It was one of the two or three days of the season—clear as a bell. The Atlantic Ocean at Portland glinted in the distance, nearly a hundred miles away. A sea of mountains round about, with many shimmering lakes and green valleys and forest slopes of varying tint.

There is little bare rock on these hills. For the most part they are "with verdure clad." Evergreen and deciduous trees mingle on the slopes and sometimes approach very near the summits.

One of the men who has done much to make these mountains better known

to the reading world was Starr King. It may almost be said that he discovered them. He certainly made known their attractions, told how they could be reached, and named vantage points where they could be best observed. He described the different approaches and his descriptions of each have such exquisite literary skill and show such fine poetic and artistic sense that you think surely the one you are reading is the best till you get to the next. Something of his own winsome personality and gift of expression is in his story of what he modestly calls the "White Hills." Although written nearly sixty years ago, it is still used as a guide book by the discerning. In the local libraries its popularity vies with the latest "best sellers."

If coming out from Boston you choose the Franconia gateway, you pass up the lovely Pemigewasset Valley from Plymouth to North Woodstock. On the way, near West Compton Village, a ledge high above the roadway on the right and almost butting over it is called "Starr King's Seat." I climbed it one delicious summer day and the valley view, of winding stream, fringed with green, with the velvet fields bordering up and down for many a mile was a picture of grace and beauty long to be remembered.

The sharp cut of the Franconia "notch" in the purple mountain wall shows fifteen or twenty miles away to the north. This long hill-walled valley view, with its trim farms and glimpses of clean villages and neat homes of farmer folk was most pleasing and sooth-ing. Very restful it was to sit and look and then look again nor be sated with the view. Then I learned that a moun-tain forty or fifty miles farther north had been given his name, and of course I wanted to see it face to face. But it was not till two years afterwards that my hope had its consummation.

The cottage in Whitefield, N. H., where I began this writing last Sunday, looks out full on the broad, gentle, wooded western slope of Mt. Starr King. The little village of Jefferson has it for a back yard and wind shield. Just now it is one mass of transcendent color of autumn's gold and bronze and dark evergreen, mottling the broad expanse,

as it were, a bit of fine Oriental tapestry on a scale of magnificent magnitude. It is not one of the high mountains,—less than 3000 feet, I should say at a guess. King called it a hill—Jefferson Hill it was called in his day. But as the third President already had a mountain named in his honor, someone said he could spare the hill—and as King had done so much to rediscover the moun-tains and make their attractions better known, it was thought quite fitting that one of them should bear his name. If San Francisco has Starr King's monument fashioned by man's hand, to proclaim to coming generations her appreciation of his winsome personality and high service as preacher and patriot, New Hampshire has a more lasting memorial in this broad pile of uncarved granite around the brow of which the clouds are curled. While the earth lasts, it will last. Starr King thought it a pity that the original Indian names of these mountains were not retained. But Mt. Washington means more to me than Waumbekmethna, or whatever it may have been called in the jargon of savage-ry, and I am downright glad that one of them is called Mt. Starr King.

The cottage where I am now writing, as it happens, is called King's Cottage, but I suspect the family of that name who live here claim no relationship to our Starr King. In fact, they seem never to have heard of him aside from the name of the mountain. They are not to the manor born, however, for the heads of the family, if I mistake not, were born in Ireland. One of the most beautiful mountains looking towards the Presidential range from Whitefield, which is not far from the Connecticut River, is Mt. Hale. I have long wanted to get a nearer view of it. What was my satisfaction to learn that the cottage where I now am looks directly out upon Mt. Hale, as it were, in the very front yard! Yes, it was named after our Dr. Edward Everett Hale. He, too, loved these hills, and their strength was his also. The same may be said of Henry Ward Beecher. For many seasons he came to these hills and this little village was where he made his summer home. In a big tent he preached to the common

people, who heard him gladly. On the side of a nearby mountain facing Mt. Hale across the lovely Ammonoonic Valley is a huge boulder, called "Beecher's Pulpit." It is a veritable throne of vision, commanding as it does an exquisite prospect of the village and valley and a loop of the shining river below and the high mountain bulwarks and crests beyond.

Starr King—Hale—Beecher—I did not hear their counterparts or even a noticeable echo of them in either of the two services I attended in the village to-day. Nevertheless, it is good to know that here in the heart of the hills their names shall be held in everlasting remembrance.

Concerning the Sunday-School.

By Francis Watry.

In the October issue of the PACIFIC UNITARIAN I ventured to promise to give my answer to the question: "Can the average Unitarian church maintain a good Sunday-school?" In the meantime the question was practically answered for me by a correspondent from Buffalo, N. Y., to the *Christian Register*. He said: "The first essential for the successful conduct of any Sunday-school is a small band of devoted workers, who have both the vision to see and the sacrificing spirit which puts the school and its needs first in their lives, ahead of all other interests, except the responsibility of home and business."

It would be well for those of us who are worrying more or less over the Sunday-school problem, and wondering why we cannot make it what we would wish it to be, to read the above quotation at least once a day for a month. It might do us more good than all the lengthy discussions we sometimes indulge in. Give us "a small band of devoted workers" of the sort described above and the balance of the problem would almost solve itself. On the other hand, in the absence of such workers any Sunday-school is foreordained to failure.

Our correspondent calls this merely "the first essential for the successful conduct of any Sunday-school." So it is. There are other things quite as indispensable. Among these are: A separate

room for each class. Several classes in one room at the same time make good work almost impossible. Many of our churches were built without giving this matter a single thought.

A superintendent is needed, one who can and will superintend; one who understands and appreciates the needs of a school. When the average church elects a superintendent for its Sunday-school the question as to that person's qualifications for the position is seldom asked seriously. A good-natured willingness to accept the position seems to be the chief requisite. Those who are the best qualified are the ones who are first and foremost to decline.

Teachers are needed. The most capable and enthusiastic superintendent is absolutely helpless without the support of equally capable and willing teachers. The teacher must have something to teach, and not merely hold down a seat. And in order to have something to teach one must prepare for it. Such preparation means regular attendance at teachers' meetings, or at least serious study of each lesson with such helps as one can get from the printed page. A teacher must be punctually and regularly in his or her place. To apply on Sunday morning to the superintendent or minister for an "indulgence" to go fishing does not fill the bill. A teacher who does not take the work seriously is a delusion and a snare. Such teachers make it clear to superintendent and minister what Paul meant by a "thorn in the flesh."

Also children are needed. These children must come with a serious purpose, and not merely for a respectable pastime. The seriousness of their purpose may be measured by the seriousness that prevails in the homes from which they come, and that is too often a good ways below zero. It is not too much to say that in most of the homes from which the children in many of our Sunday-schools come there is no serious religious purpose at all. Indeed, some parents have openly avowed to me that they send their children to the Unitarian Sunday-school because they do not want them to be "bothered with religion."

Now put these things together and see what is the sum total. Is it a wonder

that those of us who take the Sunday-school seriously are deeply concerned about the matter? Is it a wonder that in the face of things as they are the great majority of our Sunday-school pupils drift away from all church influences later in life? They cannot take an institution seriously that does not take itself seriously. Children are shrewd observers, and not one of us will escape their keen insight.

I heard a university professor say recently that as a factor in religious education the Sunday-school could no longer be seriously considered. He spoke of Sunday-schools generally. If that is true, or anywhere near true, then we good people of the churches need an awakening of some kind. Better no Sunday-school at all than something that gives children an impression that religious matters are not worthy of their serious attention.

Heroes.

We met them on the common way;
They passed and gave no sign—
The heroes that had lost the day,
The failures half divine.

Ranged in a quiet place, we see
Their mighty ranks contain
Figures too great for victory,
Hearts too unspoiled for gain.

Here are earth's splendid failures, come
From glorious foughten fields;
Some wear the wounds of combat, some
Are prone upon their shields.

To us that still do battle here,
If we in aught prevail,
Grant God a triumph not too dear,
Or strength, like theirs, to fail.

A Day.

I'll tell you how the sun rose,—
A ribbon at a time.
The steeples swam in amethyst,
The news like squirrels ran.

The hills untied their bonnets,
The bobolinks begun.
Then I said softly to myself,
"That must have been the sun!"

But how he set, I know not.
There seemed a purple stile
Which little yellow boys and girls
Were climbing all the while.

Till when they reached the other side,
A domine in gray
Put gently up the evening bars,
And led the flock away.

—Emily Dickinson.

General Conference Address

The Everlasting Necessity of Religion.

By Rev. Paul Revere Frothingham.

Our subject this evening, "The Everlasting Necessity of Religion," suggests the fact that religion is enduring. Like the truth, as Matthew Arnold viewed it, "the eternal years of God are hers," and, like the Christ of the Apostle, it is "the same yesterday, to-day, and forever."

Among the early sermons that I wrote and preached was one that bore the title, "Are We Outgrowing Religion?" I remember thinking pretty well of it at the time. Young ministers generally do think well of their sermons. And it is fortunate they should, for otherwise those sermons oftentimes would fall on wholly unappreciative ears.

Well, that sermon in particular seemed to have a timely value, and to give assurance where confidence just then was greatly needed. The next day, however, I met a woman who was something of a free and independent thinker. She had been at church, and speaking of the sermon she said in a deep, emphatic voice, "You know you might have put that long discourse of yours into just three words,—'Truth is eternal.'"

So, my friends, I feel about the message that I have to bring you here tonight. It might all be couched in a few brief words which emphasize the power of human longings and the permanence of spiritual laws.

Now religion—it is well enough to appreciate at the outset—is only one among many social forces which have proved themselves possessed of a reality that is everlasting. "Forty years ago," says a writer, "an able man gave it as his opinion that in a generation literature would have run its course, and the interest of the world would be concentrated on science. A generation has passed, science has made immense advances and holds a great place in the thoughts and lives of men, but the interest of the world is not concentrated on science.

"A generation ago there were many who wrote elegies on the drama as a literary form which had become extinct. To-day the new plays are legion. . . . One prophecy has proved to be as good as another, and all have failed of fulfilment. Those who see in the notable deepening and widening of interest in human conditions, and in the rise of a vast literature of sociology, the passing of the older forms of literature will be overtaken by the same fate. No fundamental human interest ever finally passes from the mind of the world; neglected for a time it reappears, because it is a vital expression of the human spirit."

Now surely what is true of interests and forces such as these is truer and more striking still of that greater and transcendent force which embraces and illuminates all others. Theologies, of course, grow old, decay, and pass away. They often ought to be given a decent burial long before it is accorded them. But theology is not religion, and the necessity of a religion of some kind is enduring.

The religious situation just as present, however, is not as simple as sometimes it is made to seem. Indeed, it is very full of exceedingly confusing elements, which are not without their features of violent and vital contradiction. What a confusion of the old and new, what a contradiction of past faiths and present works, conspicuously confront us when we set ourselves to consider the present condition of religion and the churches! As we look intently around us, what is it that we see? Why, what we see, among many other confusing elements, is this,— that creeds are going out, while ritual is coming in. Faith seems to be subsiding, but works are everywhere abundant. Christ's authority is freely and openly disputed, while his influence in many lives is on the increase. Churches are spoken of as dying, but cathedrals are rising with new beauty. The ranks of the ministry are thought to be depleted, but whole regiments of well-drilled social workers hold the field. Reason in the garb of science claims to have won the victory, but sentiment reclothed as Christian Science crowds huge temples with its ardent worshippers. Materialism is represented as

established in the saddle, but mysticism spurs the soul to ride new courses in the heavenly regions. "History," it has been said, "is only a series of resurrections," and the history of religion would appear to justify the claim. For while religion just at present is looked upon and spoken of by some as dying, there are many others who assure us it is being born anew.

We hear, indeed, amid all the conflict between old and new, of a religion without churches, of a Christianity without Christ, and of a faith devoid at last of dogma, even of a gospel without God; but I notice, for my own part with a quiet confidence, that neither Christianity nor religion, nor faith itself, nor a gospel of some definite sort which shall mean good news to man, is looked upon as obsolete. Conceptions as to the Master and his mission may undergo a change, churches may require readjustment, faith may seek new formulas; but when all is said that can be said in such connections, and the last suggestion has been made, the one important and convincing fact remains,—that religion is a living and undying instinct of the human soul. Human customs change, but there are human convictions which never can be shaken. New needs arise, but certain old needs still remain unanswered. Human nature is not going to outgrow the church, for the church has grown out of human nature. Worship is not likely suddenly to cease, because people cannot possibly cease from setting up something which they worship. Human beings are not destined to forget how to pray, because when they forget themselves prayer springs up in their hearts if not upon their lips.

And all this means the deeply human character of all religion. For religion is not a foreign importation, it is a home production. We do not have to send back across the sea of the centuries to secure it, since it rises from the unplumbed depths within. It is not a gift of heaven, so that we have to reach up to the skies and have it brought to us, for the heavens of hope and aspiration arch within the hearts of all. We do not have to dig down into the earth of traditions in our search for it, since the soil of

daily needs and sorrows, fears and longings, blossoms with it at our very feet.

Religion has been redomesticated in our day. It has come to be recognized as natural. As a personal matter, an expression of individual faith and hope, it is instinctive and enduring! Whether or not we perceive the divine, instinctively we look for it. Although we may not calmly trust and devoutly worship a Higher than ourselves, the thought of such a Higher Power is inevitably forced upon our finite minds. When we come to see things as they really are we shall understand with Le Gallienne that "belief in God is no less inevitably the blossom of human nature than the apple-blossom of the apple."

Important as all this is, however, we must turn our thoughts in another direction. Personal religion may be looked on with indifference as instinctive, but a social religion has more pressing and inconsistent claims. Our fathers were interested first and foremost in what a man believed; but we, the children, are chiefly interested in what a person's beliefs result in. While religion, therefore, has been naturalized of late, it likewise has been socialized. It has come to be felt that to justify itself, and to have its claims respected, Christianity must be something more than "vague and soft interior music" which the individual delights to hear in stillness. It must be what the prophetic soul of Thomas Carlyle once said the angels' song was intended to become, "the marching music of mankind." As a tonic for the soul, as a cushion for the burdened, as a couch for the afflicted and oppressed, religion is unquestionably beautiful, and has its uses,—it leads to peace of mind, and to patience underneath affliction; but the religion which endures, and which wakens real respect to-day, must likewise be a trumpet-call to service, and a spiritual sword with which to fight for justice, social purity, and worldwide peace. It is coming to be seen, and constitutes, indeed, a certain "treasure" of our times, that it is not in themselves that the doctrines of any religious system can be judged, but according to their objective consequences for society in general and the world at large.

The Puritan religion, with which our

Unitarian movement is associated and out of which it grew, was preëminently a personal religion. Its first concern was with the individual. It sought to save the separate soul, and to save it for a heaven in another world. But that Puritan religion had as well a larger function. It sought to establish a perfected commonwealth with righteous laws to lead it safely, and upright lives on which to rest securely. And that larger Puritanism, with its emphasis on liberty of worship and its undeveloped possibilities of a democratic readjustment of society, has come to be the Christian impulse of the churches which are most intent upon the coming of the kingdom.

Now that Christianity has both these aspects I suppose that none of us for a moment will deny. It stands for individual development, but it likewise calls attention to the need of social action. It is a soul religion, but it is also a social religion. It makes appeal to the individual conscience, but it has no less inconsistent social laws. If it reminds us, in the Master's words, that the kingdom of heaven is within, it has Christ's authority as well for insisting that society must be kingdom-of-heavenized.

However that may be, this reawakened emphasis upon the social side of religion, which is so distinctive of our day, has led unquestionably to a new awakening also of the Christian Church. But in doing so it has likewise led to not a little perplexity and doubt. There is no question that is asked much oftener nowadays, nor answered with much sharper difference of opinion, than the question of the rightful function of the Church in social reform. There are those who tell us that the Church has, first of all, a social function, and that only as it seeks the reformation—and even more than that, the reconstruction—of society can it properly fulfil its higher mission. Hence social-service committees come to be established and institutional work is eagerly developed, until you sometimes cannot see the worship for the work, nor bear the accents of the spirit for the hum of church machinery. Suppers take the place of supplications to the Highest, and meetings in committee are consider-

ed more important than meetings meant for prayer.

Now between these two contending parties, which represent respectively the old and new, the individual and social aspects of religion, I shall not seek to-day to play the part of arbiter or judge. And I shirk the function for the excellent reason that above and far beyond both parties looms large and clear a most important and impelling fact. Bigger far and vastly more insistent than the question of what the separate church can do toward bettering local conditions is the question of what religious beliefs and religious impulses, Christian sentiments and Christian teachings, really count for in achieving a perfected social state, and a better, juster world in which to live, where nations organize for peace and not for war, and multitudes of men go forth in love and not in hate, to help and not to murder one another. That is the question of questions which confronts us at the present time. That is the problem of problems which the Church has yet to solve to the satisfaction of a selfish, cruel, warring world, in a welter of unprecedented strife. You and I, perhaps, are finding somewhat idle satisfaction in impeaching one country or another for having brought things to the awful pass they now have reached. We see aggression here, and suspicion there, and a spirit of revenge which at last is seeking satisfaction. But all the time it is we ourselves, and others like us, who really are impeached,—we who represent religion and the churches,—while Christianity itself appears discredited in every country, and in nearly every corner of the world. If there is war in the world to-day it is because the churches have miserably failed in getting war out of people's minds as a way of settling justly international disputes. Now, as never before in the lifetime of many generations, ideals are needed such as Christianity is able to supply; standards of action are required which the churches have been looked upon as supported to establish; and visions are cried out for, such as prophets can proclaim,—or else the people perish miserably in mistaken efforts after power.

All the great movements of the world which have led to the uplift of humanity

and to the bettering of man's condition have been religious movements, although the churches may have weakly failed to be their champions. They have been sustained and carried through for the simple reason that some deep religious principle, like the sacredness of the individual, or the law of human helpfulness and kinship, has been applied to some particular need or patent wrong. It was thus that slavery was abolished, and that the feudal system met its end; it is thus that the factory system in our own day is being bit by bit improved, and at length will be transformed; and it will only be thus that humanity itself will be redeemed, and the nations organized and blended in a higher unity for peace and progress. Economic theories unquestionably guide, social doctrines point the way, legislative acts give permanence to what is gained; but religion—religion of which the churches are but one expression—is the underlying impulse by which mountains ever are removed, and rocks which give offense to social justice are cast into the sea.

My friends, we are thinking socially at the present time, but we are not thinking socially enough. We are thinking nationally when "humanity" is the word religion has to offer. The social significance of religion has always meant two things, and the two are really one. It has meant the sacrifice of individual interests to social needs, and it has brought to men a sense of fundamental unity. It was by religion and through religion that society first came to a consciousness of its own existence, and in its religious beliefs society first saw itself reflected.

In older days the chief object of religious rites and ceremonies was to make people conscious of a common life. Sacrifices were feasts of communion. All who took part in them took part in a common meal. Among the early Jews, the Almighty was supposed to share in the feast whenever animal food was eaten.

And what does all this mean if not the mighty need which only religion can supply and which constitutes the essence of all deep and real religion? It means the need of an ideal, and the shaping power of a spiritual vision. No more to-

day than nineteen hundred years ago is the kingdom of heaven merely, or even chiefly, meat and drink, or power and possessions. No more in modern Europe, or America, than in ancient Palestine can the masterful and violent capture it by force. When it comes, it will be marked by better work as well as better wages, by greater earnestness of living, not by greater luxury of lot. By the kingdom of heaven I take it that we mean neither better clothes nor bigger houses, nor greater luxuries, nor larger leisure, nor swifter, more convenient modes of rapid transit. No, not that; but what we mean by it are higher hopes and larger justice, and fuller opportunities for happiness and growth, together with "a nobler system of ideas and aspirations possessing a community." And these can neither be secured by mere mechanical adjustment nor least of all by exalting "might" as constituting "right." They are spiritual ends, and can be attained by none but spiritual means. The vision must precede attainment, and higher wills alone make holier deeds and heavenly conditions.

I think I see place and duties, therefore, in the days to come, and more particularly in the tragic and confusing days that are here and now, for the church as for the servants of religious causes. That place is not merely to perform a ritual, nor to create an atmosphere, nor to sustain a dogma, nor to set forth a system of beliefs, but it is to cherish an ideal, to keep alive a promise, to unfold a vision, to interpret a great principle, and to quicken, develop, and inspire holier and high endeavors. Because the human being is intensely human, because prayer is instinctive, because worship in some form seems inevitable, because the thought of God can never be escaped nor the hope of immortality denied, because every hungering mind cries "whence" and every aching heart cries "whither,"—therefore I believe that religion and religious organizations have everything to hope and nothing permanent to fear. They may change their form, indeed; they may call for readjustment; they may need the infusion of new life, as they clearly do at present; but as long as hearts are hungry to be

fed, and souls are contrite for their sin, and mind and consciences become afame with holy dreams and heavenly desires,—so long, and with certainty as deep, a living Church will be needed for the worship of a living God, and for the doing of His work. Not destruction but fulfilment is the word; as the new and old, the visions of the past and present, mingle in our thoughts, and unite to glorify our worship, while they proclaim the everlasting necessity of a spiritual faith.

Robert J. Burdette.

"This is my last letter to you from earth, dear boy. But I love you just the same."—R. J. B., Oct. 2, 1914.

Dear Bob, we called you in those days,
And felt your hand-clasp warm and
tight,
Exchanging merry words and ways,—
At friendly sight!

Spoiled not by honor or applause,
Titles or office, not a bit—
Finding in the most serious cause
Place for keen wit!

No more long letters full of charm,
Of love and things we like to get;
No quick enclosure of the arm
Which thrills me yet!

True friend of mine, the friend of all,
Loyal, affectionate and true;
Dear Bob, with tears I hear your call,—
Oh, I'll miss you!

—E. S. Goodhue, M. D.

[FOR THE PACIFIC UNITARIAN.]

A Child's Prayer.

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propt with power,
Make as simple as a flower.
Let the dry heart fill its cup
Like a poppy looking up;
Let life lightly wear her crown
Like a poppy looking down.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under shady oak at noon;
Beetle, on his mission bent,
Tarries in that cooling tent.
Let me also cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest
On the way and be'their best.

—Edward Markham.

Selected**Scattered Leaves.**

Twenty-five years ago the Channing Auxiliary of the San Francisco church published monthly a little two-page leaflet of a size that could be slipped into an ordinary correspondence envelope. The series was called "Scattered Leaves," the plan and name being suggested by Dr. Stebbins. They were generally selected from well-known authors, and in the seven years they continued covered a wide range and embraced many choice bits of literature.

A correspondent came across and sent in No. 72, and we gladly give it place.

No. 72. JANUARY, 1894.

SCATTERED LEAVES.

Published by the Channing Auxiliary, San Francisco.

FROM AN EARLY PASTORATE.

[The following extracts, from the farewell sermon preached by Dr. Stebbins in 1855, to his congregation at Fitchburg, Mass. (the first of the three churches to which he has ministered), have been preserved by a friend who now furnishes them for publication.]

"I thank my God upon every remembrance of you."—Phil. i: 3.

Memory casts her gentle light upon the summits of being and tinges the hill-tops of life.

The soul seems continually gathering up its pleasant things and setting them in order with which to delight itself. This tendency of the soul to gather up its good and its beautiful things, before it takes its final leave of any part of its life or experience, is a redeeming quality in all life's contradiction and disappointment. It belongs to that class of experiences which reconcile us to our lot, to trial, to labor, and to pain. It preserves the great equation of being and brings out the value of the unknown quantities.

It is the high office of the soul to bring everything into its service, to make the most ungenial thing friendly to its own culture, to burn off the hay, wood, and stubble of life, saving the grain of experience and truth.

The most ardent admiration and friendship are founded on a caprice or conceit, and the principles of human action are sometimes prejudices, and men

are peculiarly liable to mistake their wills for their consciences.

We ought always to school our hearts to be dependent on no man's friendship. No man's friendship should be necessary to our happiness, and no man, until he has gained this ascendancy, can live the crystal life of individuality or have a soul compact of much eternity.

We need a more profound respect for the individual mind and heart. This to a high-born soul is the specialty of being; compared with it everything else is of no consequence.

Many of you are associated with my best thoughts and forever woven into the mystic web of spiritual life.

I could pray for no greater blessing to descend upon you than clear spiritual convictions, the eye that sees God, and the heart that loves all good.

HORATIO STEBBINS.

Since the beginning of the war Cambridge University has shrunk to less than one-third of its former numbers. Its buildings—laboratories, lecture-rooms, examination halls—have been filled with soldiers. Colleges have been converted into schools of instruction for officers, into headquarters for the military staff, into lodgings for nurses, into billets for men. A great military hospital now covers one of the largest college fields. Many professors, readers, and lecturers have gone out of residence to take up scientific work or commissions as officers; others are devoting themselves to tasks not less useful to the common welfare.

There is said to be still in existence an Egyptian papyrus of the date 3500 years before the Christian era, which contains the following caution: "My son, do not linger in the wine shop or drink too much wine. It causeth thee to utter words regarding thy neighbor which thou rememberest not. Thou fallest upon the ground, thy limbs become weak as those of a child. One cometh to trade with thee and findeth thee so. Then they say, 'Take away the fellow, for he is drunk.' " This is believed, the *Sunday at Home* says, to be the oldest temperance lecture in existence.

"Liberty and Finalities of Faith."

By Rev. William G. Eliot, Jr.

Of many plain facts of life, none is plainer than the instinctive desire for liberty.

When I was a little child my father set me in a pleasant place outdoors in the shade of a tree and gave me some toys to play with and went back to his desk near a window where he could watch me. But first, and without my knowledge, he had "staked" me to the tree with six or eight feet of rope for obvious purposes of prevention against escape and danger.

I was perfectly contented until I discovered that I was tied. Primordial instinct then asserted itself. This incident, one of the earliest recollections of my life, perhaps the earliest, has seemed to me a fair parable of our human nature. By a deeply rooted instinct we rebel when we discover anything that thwarts our desires, and we resent interference.

We are born with desires for food and water; hungry and thirsty and greedy and insistent we came each one of us into the world. As time goes on other instinctive desires take their proper place in our nature; and there is an inborn tendency to self-assertion, to attain one's wishes despite all obstacles.

In addition to our natural impulses that crave freedom of expression and action are other impulses, less abnormal. Such impulses as suspicion, jealousy, fear, antipathy, hatred—all mark an impulse of freedom, a protest and reaction against something that hinders and thwarts.

Nor ought I to fail to mention, as indeed in some ways most outwardly conspicuous of all those forms of freedom which are sought in alcohol and drugs—freedom from depression and pain.

Our attention has been directed to a plain fact of life when we have been shown that liberty to do as we please is a fundamental instinct—but in the act of examining this fundamental fact we have hovered upon another human fact, just as true and plain, viz., that all our natural instincts, instincts which we share with animals, if allowed their freedom and in proportion as they are permitted their freedom lead human beings

into the most dreadful calamities and tragedies of their lives.

If human beings were merely animals their instincts could be safely trusted and responded to in perfect abandon. But human beings are something different from animals, and everything we hold dearest in family affection, in the sacredness of hearth and home, in the loveliness of true companionship, in the stability of community life and in the true and deep happiness of mankind—everything most precious in life depends upon self-control.

And by self-control I do not mean mere suppression of the instinct for liberty. I mean something different, although much suppression may be required. I mean self-direction towards a different goal from that of animals; or at least a goal that is not merely a selfish satisfaction of animal instincts, animal desires and aversions; I mean obedience to a higher will.

Natural instincts left to themselves make liars, thieves, seducers, lechers, beasts. Natural instincts left to themselves in perfect uncontrol will forge deadly fetters.

Tell me, then, what can be plainer than this: That natural liberty must change its form or else the man will find himself in the worst of all bondages.

What could be a more perfect picture of liberty than to throw away the oars and lie back in the boat and float with the stream—until the rapids and the cataract impend; and then the drifter is the victim and the man who has kept his oars and knows how to row and where to row—he by comparison is the free man.

One form of liberty must be changed into another form if beast is to become man.

One form of freedom must be changed into another form if the elemental instincts of freedom are not going to end in slavery, downfall, moral decay, loss of will and something like a real death.

I know of no instance where a man or woman who has made a moral tragedy of life has definitely set out to make bondage and ruin the goal. A rat walking into a trap could have no more intention of being caught than the man or

woman who sets out with a light heart to live a double life—the easy response to passion, the easy consent to stimulant or drug, the striving to maintain outward appearance in family and church and among friends; and, on the other hand, the hidden life of moral disobedience, disobedience to conscience and secret disobedience to one's best ideals.

No scream of pain has ever affected me more deeply than the mute eyes of men whose insistence upon liberty had led them to their own undoing and who still knew enough to realize their plight.

And how can I speak too persuasively or urgently to younger men. In some of you already there is a battle going on, unknown, perhaps, to any other human intelligence. You are fighting hard. Lower instincts pull down, an intelligent conscience points up.

And what I say to young men applies, for young and old alike, not only to those instincts which have their origin in our animal nature, but to any wrong feeling that, once in control, is a miserable tyrant—perhaps petty, perhaps monstrous, but a tyrant.

Whether it be lust or ill-will, it is in any case selfishness; it is always a lower liberty at expense of true liberty; it is always the easy way instead of the true way; it is always the liberty that leads to bondage rather than the self-control and obedience that lead to moral freedom. The goal of the one ends in the ground; the goal of the other in heaven—heaven whether beyond or here on earth.

I think of scores of instances that confirm with actual and tragic fact all that I have said. I could name them in every city I have lived in.

But the slavery which a man leads himself into by persistent and helpless neglect of self-control is mild compared to the torture that belongs with the slavery of a man whose love of liberty for his lower instincts has led others into moral degradation, or has brought upon the innocent suffering and loss, or who realizes that in ways unknown his life as a whole has added not to the too scant total goodness in the world, but to the too abundant total badness.

Have I in showing you plain facts that

cannot be gainsaid seemed to show that the human soul is a mere puppet, to move in life whichever way the stronger string may chance to pull, that the victim has only a devil to blame and the conqueror only a god to praise? Have I put before you an all too sad and depressing picture of human sin and woe in its seemingly most helpless and tragic aspects?

It is time we turned to a happier picture.

How can I set forth the actual truth of our human nature except by an amazing paradox!

I do seem to be the mere puppet of my desires until I realize that I am my desires, that when my desires finally are that I am; that the inward moral battle is not one which I contemplate but one which I am—and that my desires are responsible and can only be at peace when all are freely subjected to a higher control.

There is the secret of our help if ever we are to find help. If you and I are to prevent tragedy before it is too late or if there is still to be recovery after tragedy is well begun, you and I must learn the secret of receiving into ourselves and making part of ourselves the Spirit of God.

For that is the only way we can have God's help.

God cannot make two plus two equal five.

He cannot work an absolute miracle.

He cannot put an electrified barbed wire around our selfish desires.

But if we will He can come into our lives—He can become part of our very desires, He can help constitute our very being.

Is that not miracle enough?

His spirit may fill the areas of our being until every wrong selfishness is crowded out, lower impulses controlled into servitude and thus transformed and exalted by higher impulses—and all this not by a surrender of our wills, but by an enlistment of our wills, so that in the end our lives may more nearly embody the life and love and purpose of the transcendent order.

Is this not the story of noble lives through all history? I do not mean

necessarily the conspicuously and famously noble lives. It is just as true in humble lives where there have been great simplicity and beauty and strength of character. You will find people who have not followed the line of least resistance, who have not yielded to easy ways for pleasure or for profit, who have conquered an all too facile self-will and who therefore give forth power and serenity, good will and honor and glory in their lives.

It is no argument for a loose life, to admit that some of the world's supreme figures have first fallen and then recovered and that the rejected strength has come to its own apparently all the stronger. These very persons would be the first to confess how often the secret of their recovery and of sustaining power against all reverses was a new and different and vital sense of the alliance of a higher moral influence with their own higher instincts.

As we have examined thus far the plain facts of our nature, what have we discovered?

We have observed, first, that the instinct for liberty is inborn.

We have discovered that this instinct is the push of our desires against obstacles.

We have learned that our animal instincts and more selfish impulses are apt to be first on the field at every turn of life.

We have known in our own experience and in countless other experiences that these instincts given free sway lead us into a trap.

And we have urged that there is no avoidance and no escape, except in God.

And we have urged that our prayer is false if we expect God to work any miracle in our behalf different from the perennial miracle of spiritual help to the man who desires to help himself and who invokes every power from his own pride to his friends' respect and affection, who heeds every call from that of his own moral welfare to that of the higher law of life.

But there is still much to say as to how God chiefly helps man in the moral struggle; it is through that in us which is touched by the sufferings of

others, through that in our better nature and in our deeply consenting heart, which senses the love of the blessed in heaven and the sorrow of the heaven of heavens and feels the pity that broods over all moral downfall.

There is a spirit in us and in God that suffers for the sins of others. It received supreme manifestation in Jesus, supreme interpretation in Paul and perpetuation in the world through Christianity at its truest and best.

That spirit in me and in you, in Jesus, in Christianity, is God. The spirit that is pained at any real sin or moral bondage is the supreme spirit of the universe. Not some vague and meaningless boundlessness, but a specific and moving helpfulness is born of the spirit. A helpfulness which becomes ours the moment we consent, ours even before we consent, but effectively ours when we open our eyes to its pervasive reality.

The amazing paradox is a finality of faith!

When I speak of finality of faith, I am not thinking so much of finality of formula—perhaps there is no such thing—but of faith itself. I am thinking not so much of any dogma as of what someone has called a sublime pragma. I mean a sublime fact, deed, experience—over and over again realized in human lives.

You who seek help in your moral battle, you who desire moral victory, you who, having gone far on the wrong path, desire earnestly to take your life as it is without shirking present responsibility, and as it were recover and make it over again—how can you master yourselves; how can you win a higher degree of self-control; how can you be happy with a happiness unrealized before; how can the wretched load be lightened; how can the “weights turn to wings;” how can you really mount on the steps of your dead selves, except by a sustained activity of high confidence, except by finalities of faith?

That we have finalities of faith I cannot doubt, however much it may be the passing fashion to deify finalities.

That there is a worse and a better—that is a finality of faith.

That there is no peace or happiness

so long as the worse holds sway is a finality of faith.

That the better in the great universe of God is on the side of the better in ourselves is a finality of faith.

That the better in the great universe of God, "cannot do all it would, but does do all it can," is a finality of faith.

That our own better may join forces with God's better, that God's better may join forces with our better, and that then we can battle with real hope is a finality of faith.

That we are none of us so strong or so sure of ourselves that we can safely neglect frequent and deep and consecrating thought upon those things is a finality of faith.

Absolute finalities? I do not know and I do not care. I am done with bloodless absolutes and my heart cries out for blood-relatives! I am too human for the vague infiniteness of the infinite and the vague oneness of the one and I want an infinite that can be finite and relative and that must be finite for my sake if I am ever to fulfill any of the infinite possibilities of my own nature.

Turn then from your besetting sin to the besetting virtue! And give heed to every higher help. Think faithfully on these things. The slouch in his business and the sloven in his calling fail. Only patience, persistence, ambition, win. As in business or profession, so in the far-flung line of moral combat. The liberty that yields is false. The liberty that obeys is real. That higher liberty, and that alone, is life.

The Holy Shadow.

(Translated from the French, by Ruth Craft.)

Long, long ago, there lived a saint so good, that the astonished angels came down from heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without even being aware of it.

Two words summed up his day:—he gave; he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance, and charity.

The angels said to God: "O Lord, grant him the gift of miracles!" God

replied: "I consent; ask what he wishes."

So they said to the saint: "Should you like the touch of your hands to heal the sick?"

"No," answered the saint, "I would rather God should do that."

"Should you like to convert guilty souls, and bring back wandering hearts to the right path?"

"No; that is the mission of angels. I pray; I do not convert."

"Should you like to become a model of patience, attracting men by the lustre of your virtues, and thus glorifying God?"

"No," replied the saint, "if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying himself."

"What do you desire, then?" cried the angels.

"What can I wish for?" asked the saint, smiling. "That God give me his grace; with that, should I not have everything?"

But the angels insisted: "You must ask for a miracle, or one will be forced upon you."

"Very well," said the saint, "that I may do a great deal of good, without ever knowing it!"

The angels were greatly perplexed. They took counsel together, and resolved upon the following plan: Every time the saint's shadow would fall behind him, or at either side, so that he could not see it, it should have the power to cure disease, sooth pain, and comfort sorrow.

And so it came to pass: When the saint walked along, his shadow thrown on the ground, on either side, or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without ever being aware of it.

And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, they came even to forget his name, and called him only, "The Holy Shadow."

Sermon Extract

"The Peace of Love and the Love of Peace."

(Excerpts from a recent sermon by R. F. Tischer, Salem, Oregon.)

"And, despite prayers, protests, peace congresses, the war goes on, and, how long, oh God, how long, must a suffering world still wait until the promise of Christianity shall find fulfillment here upon earth, among men."

The Sermon on the Mount is perhaps the sweetest fragrance of the highest spiritual consciousness voiced by prophet or master.

It is the Christian(?) standard of world ethics. It is the sweet breath of reciprocal love, and good will towards all mankind.

We declare "the Golden Rule" to embody the highest principle of divine love, fulfilling itself in the righteousness of divine justice.

In the Sermon on the Mount Jesus breaths forth his very soul. He opens his very heart. It is the epitome of his great gospel of life and blessedness.

It is the golden key to the Christ-heart, and, should it not also be the key to every Christian heart out of which alone are the issues and fruits of the higher Christian life? What are these fruits if not the peace, love and goodwill of world-brotherhood?

How far is Jesus really the spiritual leader of men? How far does the spirit of Christianity actually direct the affairs of modern life and civilization? If the blessing is to the peace maker, then what is the reward of the maker of war? If the peace makers are to be called the children of God, what will the makers of war be called?

What does Jesus mean when he says: "Thou shalt not kill, for whosoever does kill shall be in danger of the judgment;" or when he says: "for they that take up the sword shall perish with the sword;" or, "Agree with thine adversary quickly, whilst thou art in the way with him?" Does it perhaps mean that we should settle all disputes by peaceful means, arbitrate all differences in judicious calm and by reason; never by the sword?

Again he says: "Ye have heard it said

in the olden times—an eye for an eye," etc. (the reciprocity of barbarism and brute force), but—I (the higher revelation) say unto you: "That ye not thus repay evil with evil, but repay evil with good."

Under the old dispensation it was said: "Thou shalt love thine neighbor and hate thine enemy," but—(the new commandment declares) "Love thine enemies," "Bless them that curse you," "Do good to them that hate you," and "Pray for them that spitefully use you and persecute you."

Can we help and serve an innocent brother, whose only offense consists in living across our national frontier, by shooting him? Can we serve the God of Peace by making war? Can we serve the God of Life by carrying death?

No man can serve two masters. No man can be Christian in profession and Barbarian in action, for, by their fruits men still are known and judged.

Songs of glory to God sound strangely amiss accompanying an invading army, bent upon destruction and death, even as do prayers and peace professions in a nation reaping harvest from the manufacture and sale of munitions of war.

In a truly Christian civilization peace is the fruit of the spirit among the peoples of the earth, for peace is the natural and normal fulfillment of the law of love. Love is the basis of the religion of Jesus, because it is the law of life. Love is the divine principle upon which peace, progress and prosperity rest. Therefore Jesus declared the law of love the first and greatest commandment of Israel.

To love God the Father, and Man the Brother, with singleness of purpose in the fullness of love, is indeed a great commandment by which is and must come the realization of the promise of the higher spiritual life; for love is life, life is harmony and peace. Love is light and constructive service. War is hell, barbarism, destruction and death.

War, that means the destruction of human life, no matter how justified, is never Christian, not if the gospel of peace and of brotherly love of Jesus is the foundation of Christianity, the purpose of which is ever "the higher life of world-brotherhood!"

The martial spirit in man is still the survival of the brute instinct qualifying the lower animal planes of life. It is still the same old-time perverseness which declares "Might to be Right," and lifts the things of life above life itself.

Under paganism wars were waged for the glory of gods rather than the rights of the people, or the nation. To fall in battle assured special favor to the slain hero. Thus hero-worship arose among primitive races, which, like many pagan customs, remain in our own days.

National patriotism is a noble impulse. Self-defense is but an expression of self-preservation, recognized by all men as the first law of nature. Under this impulse and instinct nations build great armies and navies, not to destroy(?) but to protect their own(?) To repay evil with good(?) in case of attack by some misguided neighbor? or to give teeth for teeth, bullets for bullets, repaying death with death? yielding to the hatred of the enemy? forgetting the higher law, forgetting the blessings upon the peace maker, forgetting the spirit of mercy, of forgiving even unto seventy times seven, forgetting the "Golden Rule" and the "Golden Key to the Christ-heart," which is the Peace of Love, the Love of Peace.

Not preparedness for war, but readiness and willingness to reason together, to arbitrate all questions and interests in the promotion of life, progress and happiness constitutes a nation's (a Christian's nation) true greatness in the promotion of World-Brotherhood and of World-Peace, which are the foundation of a World-Kingdom of Blessedness where war and rumors of war shall disturb Peace no more.

The late Gen. Booth, founder of the "Army," was never tired of telling about a woman who came to him from one of the slum districts and complained of her husband, whom she called an utterly worthless fellow. Gen. Booth, who was always fond of Scriptural quotations, listened patiently to her tale of woe, and when she had finished asked her solemnly, "Have you ever heaped coals of fire upon his head?" "No," replied the woman, "but I've tried hot water."

From the Churches

LOS ANGELES.—The season of 1915-16 opens most auspiciously for Mr. Hodgin's church. The General Conference seems to have acted as a sort of renaissance on the churches of the Pacific Coast. Our great distance from National headquarters makes us feel a bit isolated at times, so this meeting with so many of the foremost workers in the East and Middle West has added new life to our churches.

We were fortunate in having "the same subject continued" here in our Los Angeles church the first week in September. An especially memorable afternoon with the National Alliance women who came here directly from the Conference was enjoyed by both men and women of our own church and Long Beach. The speakers were Mrs. Gilson, Mrs. Peterson, Miss Lowell, Mrs. Davis, who has come to mean almost as much to Alliance women as other "Mother Marys" do to some other denominations—and finally our own Miss Kirkland, of whom we are justly proud. Mrs. Hodgin gave the address of welcome. The evening was devoted to a platform meeting, at which addresses were given by Mr. Frothingham, Mr. Lotz, Mr. Simonds and Mr. Boynton, in true Conference style. The next day many of the visiting people were entertained by the Society of Long Beach, where a reception was held at the little church by the Alliance women, followed by supper at the Kennebec. In the evening another platform meeting at the Auditorium was well attended. We listened to excellent addresses by Rev. Samuel Eliot, Mr. Pierce of Washington, and Mr. Watry.

Mr. Hodgin is beginning a series of sermons, "A Year with American Men and Movements," that promises to be very interesting and profitable. On October 29th a Hallowe'en supper was given.

The Young People's Society are to study "The Art of the Short Story."

SALEM, ORE.—The church of Salem sends greetings and salutations to all the sister churches of the Conference. We have taken up our work again in about the same fashion as before. Attendance

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at services has been gratifying as far as visitors and new-comers are concerned. Our own people might show a little more appreciation for the worthy efforts of our pastor, who has been and is doing all that a man can do to make a church a success.

The Alliance, which is one of the main pillars of the church, is improving every opportunity to add to the financial and social resources of the church. A series of practical sermons, dealing with the vital problem of salvation and various schemes by which mankind has sought to attain the same, have been much appreciated by all who heard the same, but a greater number of our own people should have heard these sermons.

Sunday-school is showing new interest and vigor, and the Salem church is happy to report progress, even under trying conditions. With the first Sunday in November the Social Service meetings, which proved such a success last winter, will begin, also the regular meetings of the Men's Liberal Club.

SAN DIEGO.—Mr. Bard is giving a series of sermons on "The Bible in the Light of Modern Scholarship." In the third division of the subject he is treating "Similarity Between Our Bible and Other Sacred Books." The interest in these considerations of the Bible has been very great, the church being filled to the doors with earnest listeners. Next Sunday evening the fourth lecture in the series on "Typical European States and Their Problems" will be given by Prof. Jerome Hall Raymond of Chicago. His subject will be, "Holland: the Birthplace of Civil and Religious Liberty." The lecture will be abundantly illustrated with many beautifully colored slides.

Monday afternoon the Channing Club will discuss the proposed amendments to the state constitution and the arguments for and against will be presented by Senator Edgar Luce and John R. Berry.

The Young People's Reading Club will begin its winter work next Thursday evening at 7:30 o'clock. It will first take up a study of three of Ibsen's dramas, "An Enemy of the People," "Brand" and "The Master Builder." These first studies will be given by Mr. Bard, and following the presentation of the drama

there will be a discussion of it by the members of the club.

SAN FRANCISCO.—Mr. Dutton has followed the even tenor of his strenuous way, occupying his pulpit every Sunday excepting on the 31st, when he was honored by an invitation to officiate at the Memorial Church at Stanford University. Dean Wilbur came over and led his congregation to spiritual heights from which temporal things fell into proper perspective.

The church societies have been active, the Channing Auxiliary holding to its high standards and ministering to the intellectual and artistic most effectively.

On October 14th a particularly delightful musicale was given, devoted to the works of Mary Carr Moore. There were trios for women's voices, a number of charming songs, and some very meritorious instrumental compositions.

Perhaps the most encouraging church event of the month was a dinner and discussion conducted by the Men's Club. About fifty assembled in the basement dining-room a few nights before election, and after a very satisfactory dinner, a product of home industry, listened to a very good debate on the embarrassing number of constitutional amendments and matters of legislation submitted to the voters for their determination. Mr. Max Thelen of the Railroad Commission presented the arguments for the non-partisan amendments removing all party designations for State officers from the ballot at primary elections. Mr. Milton A. Schmitt presented the objections. Much interest was manifest, and it was felt that such study of public questions was peculiarly the province of a church club.

The Sunday-school gave a very enjoyable Hallowe'en entertainment on the evening of October 29th. The memory of "Ling'ring Brothers' Circus" will linger long.

The Sunday-school is gaining in numbers and in interest. Mr. Davis's Bible Class forms an adult department warmly appreciated by a large number who attend with great regularity.

Our October meetings of the Society for Christian Work were most interesting, but not largely attended. On

October 11th Mr. Dutton gave us a fine paper on "Some Vital Contrasts in Our Exposition," dwelling particularly on the Grecian peace and feeling of finality in the Court of the Universe and the more modern spirit of aspiration and progress as felt in the Court of Abundance.

On October 25th Mr. Hill Tolerton interested us all in a beautiful paper on "Brangwyn — Painter and Etcher," which will make our appreciation of the virile, masterful work of this talented Englishman so much more intelligent.

Two well-attended sewing meetings were held during the month, and all working earnestly for the success of our November sale, which is to be an innovation this year, having a supper and continuing in the evening.

SEATTLE, WASH.—"Are suppers and bazaars the easiest and quickest way of raising money for the church?" This query has repeatedly arisen to confront the members of the Women's Alliance of the University Unitarian Church in Seattle. Apparently it was answered in the negative on October 20th, when they gave a concert at the home of Judge and Mrs. Winsor, charging an admittance.

The net sum exceeded any amount obtained from the usual supper, and the arrangements were less fatiguing to make, involving less time. But—well-known artists, all Unitarians, by the way, contributed their services gratis. Mr. and Mrs. Walter L. Richardson, Mrs. Joseph B. Harrison, and Mr. Henry Ruggles gave the musical numbers, while Mrs. Adolph Wiseman was the reader. A program of ten numbers, besides encores, delighted the large audience.

September 27th was the first anniversary of Dr. Perkins' pastorate. In that time we have steadily grown in interest and numbers, have raised our required amount for the erection of the new chapel and are looking forward to its completion in December.

Our Sunday-school has grown wonderfully. The first Sunday in October there were in actual attendance forty-five persons, the largest number yet. Since the opening of Sunday-school in September the average attendance is

thirty-eight. This is a large increase from the fourteen who were the first attendants almost three years ago, when the school was established.

SPOKANE, WASH.—Our Society has moved its place of worship from the Auditorium to the Clemmer Theater. This is said to be the most beautiful theater in the Northwest and is equipped with a \$30,000 organ. Its interior is more like a church than a theater, and it is located in the very heart of the business district. Its atmosphere is essentially aesthetic and inspires reverence. Its equipment is excellent and assures comfort. Its standard is high and commands respect. We are fortunate to have such a temple for our services. It is much more beautiful and much better located than any church we could hope to build at present, and the rent is not nearly so much as the interest on the money invested in a church building. It is not quite so large as was the Auditorium, but it seats 1200 people, and our audiences do not frequently exceed that number.

Mr. Dieffenbach, of Hartford, Conn., an old college friend of Mr. Dietrich, opened the year's work the first Sunday in September with a sensible and inspiring talk on "The Certainty of Success," especially appropriate to the occasion.

The Sunday-school began its work the same day in a large and well-equipped room on the mezzanine floor of the theater. In fact, all the interests of the Society are now located in the Clemmer Building except Mr. Dietrich's office, which is just across the street in the Peyton Building.

On September 23rd the Society held a reception in the Elizabethan Room of the Davenport Hotel, to which about 400 people came and mingled, and left better acquainted with the minister and with one another. A musical program was rendered and light refreshments served. Several more of these will be a regular feature of the year's work.

We are looking forward to a very successful year. The audiences were not so large during September for various reasons, but now they have reached the 1000 mark, and we hope soon to hang out the S. R. O. sign.

Sparks

"What is that picture?" asked an Exposition visitor of her companion. He adjusted his glasses and after carefully examining it, replied, "It is hand-painted."

"Now, Tommy," queried the teacher, "can you tell me the difference between a biped and a quadruped?"

"Yes, ma'am," he answered. "Two feet."

Little Mary's mamma had promised to take her to see a moving picture show on a certain afternoon, but circumstances compelled her to change her plans.

"Oh, dear!" sighed Mary, "I do wish I had a mother that wasn't so freckled minded."

Corpulent Individual, excitedly: "But you can't give me any reason why I should not enlist." Spouse, calmly: "Well, I should miss you dear, but the Germans wouldn't."—*Selected.*

The patient explained his symptoms fully. The specialist regarded him closely over the top of his spectacles. "Yes, I see," he commented gravely; "now tell me, have you ever been operated on for appendicitis?" "Well," responded the patient, dubiously, "I certainly had an operation, but I have never been quite sure whether it was due to appendicitis or professional curiosity."—*Stray Stories.*

Mr. Bonar Law was not feeling well. His medical man advised a complete change. "Find out some quiet country cottage," he said, "where you can take a thorough rest." "So I wrote," says Mr. Bonar Law, "to a certain old farmer, and in my letter asked if there was a bath in his house. He replied as follows: 'If you need a bath you had better take it before you come.'"

"By the way, Mrs. Popkins," remarked the vicar, "I was extremely sorry to see your husband leave the church in the middle of the sermon. I trust nothing was seriously the matter with him?" "Oh, no, sir, it was nothin' very serious; but you see, sir, the poor man do have a terrible 'abit o' walkin' in his sleep."

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AS COMMONLY ACCEPTED

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginnings he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Star of Morn

Silent, to-night, o'er Judah's hills
Bend low the angel throng,
No heavenly music fills the air
Exultantly with song;
Yet, close above the sin-scarred earth,
Broods still the love Divine,
And through the darkness, as of old,
The stars of pity shine.

Silent, to-night, is Bethlehem.
Along the hushed ways
No eager feet of worshippers,
No melodies of praise;
Yet, in the quietness that fills
The waiting hearts of men,
The ancient miracle of hope
Is wrought, to-night, again.

O holy Christ! to whom, of old,
The wondering shepherds came;
The light they sought with flaming joy
We seek in contrite shame:
And though men strive, we dare to hope
That thou again art born,
For, through the night of our despair,
Behold! thy star of morn!

Frederick May Eliot

PACIFIC COAST UNITARIAN ACTIVITIES.

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THE PACIFIC UNITARIAN

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God our Father. Man our brother.

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Editorial

Not a Merry Christmas this year. Too many aching hearts, too much hopeless suffering, too much hate, too much wanton wickedness—and yet, does not the war reveal some gleams of returning reason, some assurance of something deeper than the passion and the wild struggle?

From published articles in German as well as English papers it is evident that each side is seeing more in extenuation of the other than it formerly did, and this disposition to admit that an opponent is in any sense actuated by motives that appeal to him as right or as a matter of patriotic duty is significant of a change of attitude that gives promise. Surely a year and more of such awful carnage must have some effect, and must, at least, impress those not blind with passion that something more than baseless hate, or o'er-vaulting ambition, must be responsible for sacrifices so tremendous.

There is substantial gain if each side can honestly try to examine and appreciate the other view-point. It prepares for a better understanding and leads to kindlier judgment. There is, no doubt, a substantial background of sympathy for the suffering innocent, and there must be a growing sentiment of repulsion at war and its horror. To the extent that pity and sorrow can be substituted for blame hope of peace is strengthened.

That all good will is not crushed out under such provocation is proof positive of its persistence. It is not too much to trust that good is the positive principle

and that evil, the negative, must in the end be overcome.

And so, though our joy be subdued, our hope may be firm, and Christmas may bring its mead of cheer so greatly needed.

With the 4th of December the Panama-Pacific International Exposition closes its doors. In every way it has far exceeded the expectation of its friends. Eighteen millions in attendance was announced as a hope. It has been considerably exceeded. The interest has been steadily maintained, the attendance for the month of November being very large, and the feeling of regret that the end was speedily approaching has been almost pathetic. Expressions of appreciation from first to last have been exceptionally hearty, and criticism of any kind has been practically wanting. The consensus has been that it has been as nearly flawless as human effort is permitted to attain. It is matter for congratulation that the most conspicuous success has attended the educational and artistic features, and that anything like failure has attached alone to the amusement section. The Zone by no means met expectation. The high-class concession like the Panama Canal made money, but the more sensational and questionable have fared poorly, and the few tainted shows, like the '49 Camp, were summarily closed.

Perhaps the distinctive characteristic of the Exposition has been its beauty. Situation, plan, architecture, color, statuary, murals, gardens and shrubbery have harmoniously contributed to the wonderful accomplishment, and the marvelous and original lighting has given a distinctive glory to the nights.

Its educational value is not to be estimated, but it is very great. New interest

has been awakened in countries little known, and information of enormous value has been widely extended.

Art has especially been fostered through varied and extensive exhibits from every land. It is matter of congratulation that the Palace of Fine Arts is to be kept open for an added four months, arrangements having been made to secure added exhibits to replace those necessary to be returned. This will afford opportunity to judge of the desirability of retaining the beautiful structure permanently.

The non-participation of so many of the great nations of Europe was a serious loss, but in the wide scope and immensity of the whole it was hardly felt, being mainly noticeable by reason of the impressive and rarely beautiful exhibits of France and Belgium. There is something very touching in the serenity of spirit shown by the French in sending so splendid an exemplar of her resources and her art when engaged in so Titanic a struggle for existence.

The sales made by exhibitors have been very encouraging, and the advertising has been on a scale never before approached. In the Arts Palace alone over \$300,000 was realized for paintings sold.

Of the attendants it is estimated that three-fourths have been our Pacific Coast people, while the others have come from the East and abroad.

There seems little doubt that our population has been increased and that California and San Francisco have become well and favorably known. The President's toast, to be joined in the world over, will be a dramatic closing to an event of significance in itself and as marking what is possible when men of strength and character work unitedly for great accomplishment.

Among the social achievements in con-

nexion with the Exposition nothing has compared with the fine work of the Young Women's Christian Association. The organization has been prominent through a very well conducted cafeteria, which has been very popular, and commercially successful, but the wise care and friendliness extended to the many young women workers connected with the various departments, the exhibits and the concessions has been highly commendable. They have nearly all been enrolled and brought into companionable relationship with one another. A clubhouse under the management of its Travelers' Aid Society has been open to those who needed it, and no poor lonely girl has wanted for a friend. It is matter of record where each girl is going when the Exposition is over and whether employment is desired. It is known what girls are to return to their homes, and what need help in any way. An employment committee assists those who prefer to remain in San Francisco. The acquaintanceship that has been promoted and the spirit of co-operation that has sprung up is most admirable. Every girl seems to have fallen in and done what she could for mutual helpfulness and friendliness.

The Unitarian Headquarters maintained in the Educational Building have been in every way creditable. Attractively furnished, embellished liberally with photographs of ministers and churches, with comfortable chairs for the weary, and abundantly supplied with publications, they have been visited by thousands, and tens of thousands of slips and pamphlets, tracts and sermons, in different languages, have been borne away by visitors.

Many questions have been answered, and the registry book bears a large number of names of persons all over the

State and the United States, with whom we hope to keep in touch.

At the close of the Exposition, Headquarters will be removed to the Hastings building, at the northeast corner of Post street and Grant avenue, entrance at 162 Post street. The room is well-lighted and cheerful, in a first-class building in a very central location. It is opposite Shreve's and the Paul Elder book store, in the center of the shopping district and but one block from the Mechanics' Institute library.

It is hoped that it will be felt to be the home of every Unitarian visiting San Francisco, and also that any one wishing publications or information will feel privileged to write at any time.

It will be the office of the Pacific Unitarian and of the Field Secretary of the American Unitarian Association. It will also be the office of the Pacific Coast Conference, the Hinckley Trustees and the Henry Pierce Library. The publications of the American Unitarian Association and the Sunday School Society will be on sale. It is the hope of all concerned to make 1916 a year of forward movement, and every one who can help it on is asked to bear a hand. We have our part to do, and it is in our power to make it important and valuable.

We are wise when we draw lessons from experience and when we see in other departments of life results that should throw light on our pathway. In a general way we assent to the truth that indifference and apathy are a source of weakness. They are regarded as mildly deplorable, negative in quality, something we ought not to indulge in, but as vices not to be ranked with overt wrong. But now and then we get a clear view of how serious a defect they constitute and of the consequences that

THE PACIFIC UNITARIAN

result from them. We find that often what we fail to do is at least of equal importance with what we do, and that, as measured by consequences, the failure to do the right thing is as morally wrong as the doing of the wrong.

We have just passed through an important municipal election. At the primary the Mayor was elected, and so large a vote was cast for the eighteen Supervisors nominated with him that little doubt was felt of their election at the regular election. All nine of the Municipal Conference candidates had qualified, seven of them in the first nine. Nine were to be elected. The primary had clearly shown that the voters wanted them, but the result showed that they did not want them at the expense of devoting five minutes of time to go around a near-by corner to cast a ballot. Thirty thousand who had voted at the primary failed to vote at the regular election, and the result showed that these delinquents were in what we are prone to call our *best* districts, and it is painful to admit that only one-third of the women entitled to vote felt it to be a duty. The result was that but three of the Municipal Conference candidates were elected, and through over-confidence, or indifference, or laziness, the control of the legislative body of the city, entrusted with the disbursement of more than \$15,000,000 a year, passes into the hands of men elected on a false issue of trumped-up class distinction, and opposed by all the leading newspapers of the city.

All that was needed was a little vital earnestness and some sense of responsibility and obligation. We call it apathy and indifference—a mere lack of that which is commendable—but it is *blight*, it is wicked selfishness, it is failure to choose the better part, it is indulgence instead of duty, it is obstinate refusal to

make the least sacrifice for the common good, and the guilty offenders are the same persons who prate of bad government and low polities.

Now are we not, many of us, pursuing exactly the same course in regard to matters of morals and religion? We assent to them as good, and wish them well, but what do we *do*? Do we get out and vote? Do we make any sacrifice for the general good. Do we put ourselves in the way of being helped, by going to church, either regularly or occasionally? Do we help support any minister? We admit they are needed adjuncts of society. We are grateful for them if we wish to be decently married, and we are very glad that we can call them in when our dear ones are taken from us, but many seem quite satisfied to leave their support to those who assume it. Can we afford to be indifferent to our responsibility for the upholding of high ideals of conduct and of life? Can we be comfortable if we stay away from the polls, where the ballot is between right and wrong, between cheap trivialities and the things of the spirit?

It is common experience in these days of accomplishing the incredible to accept as true whatever is stoutly asserted, but now and again we find actual proof quite startling. Some months ago I heard the voice of a man in Boston clearly articulated in my ear in San Francisco. I heard the mayors of the two cities interchange municipal persiflage, and it seemed marvellous, though it did not grip me seriously, but last night, when Clay MacCauley in New Jersey talked with me at the Exposition, and I recognized every intonation as his very own, and knew that of all the millions of dwellers on the earth, he alone could have spoken to me, that over the three thousand miles of space not the minutest

shade of quality had been lost, there was certainty plus emotion. I heard the message at the very instant my friend had spoken to me. When I questioned him, his reply was immediate. We could converse as readily as though a dining table, and not a continent, divided us. To reproduce words seems amazing, but to reproduce a tone, the most delicate and intangible of all things, seems wizardry.

Now and then we are permitted to see the fruit of forethought. In Stockton in the early days there was a wise and generous German who had faith and a vision. A Captain Weber, living among the sloughs near the mouth of the San Joaquin, saw in the future a city with its needs, and he proceeded to supply those that were in his power to provide. In his city to be he reserved at its probable center a large block for public buildings, and at various points lots for churches and schools. To-day the Court House adorns the central plaza and open spaces remain so that it has abundant breathing room. Schools have room, and churches of varied faith bless Weber for his forethought and his bounty.

An earnest appeal for relief of the Belgians is being made to the charitable of California. Mr. Hoover reports the urgent necessity. Of the \$28,000,000 distributed during the past fifteen months, the United States has given \$5,000,000. Now the countries who have contributed the greater part of this great gift are growing rapidly less and less able to contribute and the appeal to America is a clarion call. In Brussels from 30 to 40 per cent of the population is in the bread line. Contributions may be sent to Warren Olney Jr., Merchants Exchange Building, San Francisco, or Miss Annie F. Brown, 600 Twenty-ninth

street, Oakland. Bear in mind that 80 cents will take care of a person one month on their minimum rations, and \$3 will totally clothe and feed one innocent sufferer for a whole month. It is a warning to be heeded by those who from force of habit may bestow some useless, unneeded conventional Christmas gift. Remember the hungry.

The method of progress is to put forward one foot at a time and follow it up. Interest centers in the member taking the step and success means forward movement for the whole body. Applying this deduction to the Unitarian Church on the Pacific Coast, the step that challenges our interest is being taken by the University Church at Seattle, where a very promising movement is being headed by Rev. John Carroll Perkins, D. D., formerly of Portland, Maine. He is supported by a small body of fine people, many of them connected with the University of Washington. They have been very generous in subscriptions for the building of a church home. The American Unitarian Association purchased a commanding lot, and at the visit of the General Conference the corner-stone of the church, a modest but fitting building of brick, was laid with appropriate ceremony. They will be ready to dedicate by, or some time after, Christmas, and as a matter of principle and Unitarian honor they are very anxious to dedicate free of debt. They have made no appeal to their sister churches, realizing that they generally have about all they can do to meet their own obligations, but if individual Unitarians favored by fortune feel disposed to express their sympathy and interest by a money gift of any size it will be warmly appreciated. The editor would be made very happy if he could send the aggregate testimonials of

Pacific Coast Unitarians, just to show that this brave body of believers have at their back friends who glory in their ambition and devotion. Large or small, the checks will be smilingly received and promptly forwarded.

Notes

The Channing Auxiliary is making elaborate preparations for its annual Christmas meeting, which was held on Monday, December 6th. The Players' Club presented "The Romaneers," a fantasy in three acts, by Edmund Rostand. This was the first presentation in English given in San Francisco.

The Unitarian Club of Alameda closed its nineteenth year on the evening of November 23d. Lieut. J. B. Howell, formerly of the U. S. Navy, spoke on "Submarines, and the Government Program for Naval Defense." He spoke from an experience of ten years on submarine duty, largely in command of undersea vessels, and from a close study of naval preparation.

Rev. A. H. Sargent, of Rockland, Mass., to convince his people that all the news of the world is not bad news, decided upon a Good News Week, during which they held five week-night services from November 8th for those who would hear the Good News of the Kingdom of God. He was gratified at the result, for they were attended by more than the usual Sunday congregations.

Rev. Clay MacCauley was accorded a very cordial reception by the Ministerial Union of Boston on November 15th. For an hour he spoke of the history, aims and activities of the Japanese Unitarian Association. In the afternoon the Union reassembled at luncheon in his honor, and warm acknowledgment of the value of his services were made by Dr. Chas. W. Eliot, Dr. Peabody, Dr. Samuel A. Eliot and others.

The annual bazaar of the Women's Alliance of the First Unitarian Society at Sacramento was held on November 20th. Home-made cakes and other

foods were sold, in addition to fancy work.

Harvey Loy, the accomplished organist of our Berkeley church, has just been honored by admission to the rank of Fellow of the American Guild of Organists. He continues the Thursday recitals at 5:10, giving much pleasure to those who attend.

The Pomona women constituting the Alliance of the Unitarian Church held their annual rummage sale on November 11th and realized \$40, which they had no trouble in disposing of. It is a great scheme to get rid of things not wanted, realizing by the process good money that is very much wanted.

Rev. Fred Alban Weil, of Bellingham, has taken sharp issue with his ministerial brethren who are agitating for inaugurating religious instruction in the public schools. He contends that it imperils the rights of individual religious liberty and violates the spirit and the letter of the Constitution of the State and the United States guaranteeing "life, liberty and the pursuit of happiness."

Rev. Richard F. Tischer, of Salem, is delivering a series of special sermons in response to the question propounded by a Portland minister: "Has Unitarianism as a Denomination a Message and a Mission?" Mr. Tischer takes the ground that its sustaining power, inspiration, influence, vision, and dynamic strength might be judged from the lives of those who live by its teachings, and whether it has any future, any right to exist, may be judged from its past.

At the Thanksgiving service held in the San Francisco church the offering was devoted to the suffering Armenians, and it proved unexpectedly large. Mr. Dutton made a feeling appeal for sympathy and its tangible expression.

Rabbi Stephen S. Wise in revisiting Portland expressed his warm interest and approval of Reed College. In his short talk, delivered in the dormitory social room, he extolled Dr. Thomas L. Eliot, president of the board of trustees, and the noble efforts he put forth in

shaping the ideal standards of the college. "I've been interested in Reed College from its founding, and even before," said Rabbi Wise, "because it stands for those things which I think the American college should stand for—high ideals in democracy and service."

Rev. C. S. S. Dutton, in the last of his addresses on "Preparedness," said: "The ideals of a world empire and of aggressive imperialism are unnatural and misleading. The ideal of a society of states, or internationalism, is natural and conducive to development and peace. This is the ideal at which we should aim. We do not want a Pan-Tenton world, or a Pan-Slav world, or a Pan-British world or a Pan-American world; we want a world of free states living in mutual co-operation. The issue in this great war is just the issue that is defined in contrasting these two ideals."

A reception for Rev. William E. Short, Jr., was held on November 17th in the Unitarian Church annex by the members of the Palo Alto congregation. The church hall had been beautifully decorated for the occasion with flowers and rugs. Professor W. H. Carruth, president of the board of trustees, greeted the new pastor in a pleasant address of welcome. Mrs. G. H. Rosebrook voiced the welcome of the Women's Alliance. Rev. Mr. Short responded and, after thanking those present for the cordial welcome they had extended him, outlined briefly the plans for the future. Following the addresses a general informal social time was enjoyed. Mr. Short preached his first sermon on November 21st.

Thursday and Friday, December 2d and 3d, were the dates selected for the annual fair by the Woman's Alliance of the First Unitarian Church of Spokane, Wash. The fair was given in the church basement. Dinner was served each noon.

Seven Oakland churches joined in a Thanksgiving service, the First Unitarian being included. A Methodist led the responsive reading, a Baptist read the Scriptures, a Presbyterian gave the prayer, a Congregationalist read the President's Proclamation, a Christian

preached the sermon, and the Unitarian spoke the invocation. The spacious auditorium was crowded. The collection was divided between the Kings' Daughters' Home and the municipal wood yard.

On Sunday evening, November 21st, at the San Diego church, Miss Marie Mayer, who played the part of Mary Magdalene in the Passion Play of Oberammergau, of 1910, gave an illustrated lecture on "The Message of Oberammergau." Miss Mayer is the first of the Passion Play actors to come to America to lecture. She is a woman of wonderfully magnetic and attractive personality. Her voice is sweet and powerful and her English is excellent.

Sunday morning, at the San Diego church, Mr. Bard took as his theme for the Thanksgiving service the subject, "Thanksgiving for What We Have Missed."

Thanksgiving was very pleasantly observed at Alameda by a service of song in the evening. There was much good music, both vocal and instrumental, and the remarks by the minister were unobtrusive. The scripture reading and prayer were fitting. The spirit of thanksgiving was emphasized throughout.

Santa Cruz Unitarians enjoyed a very pleasant social gathering in Hackley Hall on the evening of November 22d. One interesting feature was a reading from a recently exhumed diary found after a repose of seventy-nine years in an old trunk. It told of the boyhood life of Mr. Warren Garrett and proved entertaining. There were songs and refreshments, after which the men washed the dishes, while the ladies gathered around the piano and sang songs at their deliverance.

Rev. Joseph Gail Garrison, of Eureka, spoke on November 14th on the "Progress of Mankind." His concluding words were: "Life is full of humor and pathos—comedy and tragedy—work and play, joy and sorrow, success and failure. The Unitarian movement does not offer an escape from any of these. It simply issues a call to the free and fearless soul to face life as it is and with a firm faith in the goodness that rules at the heart

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of man and the infinite, to go forth with the assurance that it is in his power to make his environment, his neighbor and himself better. Let us heartily rejoice in the strength of our salvation and help hasten the progress of mankind."

In Portland, Oregon, a Thanksgiving Peace Service was held by the congregation of Beth Israel, the Swedenborgian, the Universalist and Unitarian churches. The subject of the discourse was "The Dream of Universal Peace."

The Women's Alliance of the Portland Unitarian Church, the organization that was in reality its foundation, celebrated its fiftieth anniversary Wednesday, December 1st. Mrs. Charles W. Burrage read a paper on reminiscences. Extracts from Dr. Earl M. Wilbur's history of the church were given, and Mrs. T. L. Eliot reviewed the work of the Alliance. Dr. T. L. Eliot, pastor emeritus, conducted the religious service. Mrs. J. B. Comstock presided.

On Nov. 14th Rev. J. D. O. Powers, of Seattle, preached on "Brotherhood." "We confidently affirm," he said, "that man, wherever you may find him and whatever his creed or lack of creed, is the outcome of God's highest creative power. A being who is imperfect, but on the way to something ever better, with almost unlimited capacity for the discovery of truth, for mental and moral growth, for religious feeling and expression; who has struggled on through waywardness and ignorance, sorrow and superstition to higher civilization and nobler characters; a being in whom there is vastly more good than evil, otherwise his creation would be a horrible blunder and failure, impeaching the wisdom, the goodness and the power of God. From this human-wide investigation we discover and affirm the essential unity of mankind, unity in languages, in customs, in institutions, in the fundamentals of religion, because human nature is everywhere essentially the same. In other words we all belong to one human family, are all blood brothers, are all children of One Father. Hence the Unitarian affirmation of the brotherhood of man."

Rev. W. G. Eliot, Jr., in his sermon of November 7th emphasized the truth that "Irrevocable mistakes seem necessary for the ultimate soul deepening of mankind. It is a paradox that seems right that humanity should sin in order that a greater realization of the needs of others might result. For out of our dead cells, out of the blunders that we make and out of our mistakes comes the depth of soul that makes us more appreciative of the mistakes of others, and that is what binds us securely to humanity." He said that everyone made irrevocable mistakes, and that those blunders were daily occurrences. It was a human frailty, he declared, and in many instances, the sum total of the mistakes that were made often turned out to work for the ultimate good and happiness of mankind. He offered "no cheap and easy panacea for making life new, nor a prescription for getting a new hold on life when it seemed to slip," but he pleaded for a freedom of spirit and thought, necessary for individuals to have, to grasp the truth, declaring that in the cultivation of the soul lay the hope of Christianity.

Presbyterianism has a stronghold in Seattle, where one church has a membership of 5,652, with a Sunday-school of 2,225. Other strong churches on the Pacific Coast are Los Angeles, 2,313; Pasadena, 1,708, and Portland, 1,719. The largest Sunday-school in the denomination is in Philadelphia—3,387.

Rev. E. Stanton Hodgin, of Los Angeles, in a late sermon on the "Early New England Democracy," said: "If men and women are selfish, short-sighted and self-indulgent; if they recognize no mutual interests and are bent only on getting as much as they can and on giving as little as possible in return for it, then there is no power, human or divine, that can so organize such people that the higher interests of justice, liberty and peace shall prevail. But if men are truly Christian at heart; if they are filled with a passion for justice and mercy and reverence; if they love their neighbors as themselves, then the spirit of democracy will suffuse and pervade society and issue in terms of life through almost any organization of society that may exist.

The kingdom of heaven is within, if anywhere, and not until it is established in the hearts and minds of men and women can it be organized in the outer world. The function of the church and of religion is not so much mechanical as spiritual. Its work consists not so much in searching out and establishing the best kind of external organization as fostering and producing the spirit and motive that is to work through the organizations that exist, whatever they may be."

At a recent Child-Welfare Institute in Seattle, Rev. J. D. O. Powers spoke on "The Church and Childhood's Bill of Rights." He endorsed dancing that is properly safeguarded. Eight years ago, he related, Friday night dances were started in the Boylston Avenue Unitarian church, of which he is pastor, and these socials have been maintained with signal success. "The very sacredness of the church acts as a protection to the young folks," was the belief expressed by the minister. Canon W. H. Bliss, of Trinity parish church, agreed with Dr. Powers in his stand on dancing. "How the Church May Serve the Social Interests of the Young," was Canon Bliss' topic, and he pointed out that there is nothing in the Bible forbidding recreation, either on week days or on the Sabbath. Play on Sunday, he added, should not be in the nature of work and should not interfere with religious exercises. Cards and the theater, as well as dancing, he did not see as influences of evil, so long as they were not misused.

Christmas, 1915.

O Christmas bells, that once again
Are pealing forth your glad refrain,
Your chimes awake in memory's ear
A sweeter echo every year,
And closer draw Love's golden chain.

But, mingling with your joyful strain,
Come woeful notes of strife and pain.
When will Peace speak her word of cheer,
O Christmas bells?

Could, year by year to higher plane,
And broader view, our hearts attain;
Could deeper sympathies inhore,
And Human Brotherhoof grow dear,
Your vibrant tones would not be vain,
O Christmas bells!

—E. T. W.

Contributed

What Constitutes a Good Christmas Dinner?

By Christopher Ruess,
Minister First Unitarian Church, Fresno, Cal.

If there is any season in the year when we should all act like brothers and sisters, members of one family, it is Christmas. If there is any family meal in the calendar, it is the Christmas Dinner, with a large D. If there is any time when it hurts more not to be called to dinner, it is Christmas. It is said that there are two times when we are especially selfish and thoughtless—when we are in great sorrow and when we are in great joy. We are selfish at Christmas when we are thoughtless; that is why so many members of the family are not called to dinner. They are forgotten. It is not men's hearts that are bad; it is their memories.

And all this is written with a picture of restaurants and hotels and solitaire bachelor dinners, or excuses for dinners, on the day when we celebrate the birthday of Him for whom there was no room at the Inn. If there is any day when there should be no business done by restaurants, hotels and those who "bach it," that day is Christmas. If there is any day when the little family that we call the home should be ashamed to forget the big family that we call God's family, it is Christmas. A Christmas dinner without some guest who has no fireside of his own is no Christmas dinner at all, perhaps worse than none at all, for it is a selfish Christmas dinner. No family is so large that it might not make room for one more on Christmas day. No family is so poor that it might not afford one plate more. No one need be so proud but that rabbit or chicken or plain good cooking might not, without apology, take the place of Mr. Turkey, who is annually crucified on a cross of holly for our good. Why should the hospitable heart apologize, anyway? A dinner consists chiefly of a good host and hostess and good company. With them a Christmas poem to read, a Christmas drink to drink, Christmas bread to break, is Christmas enow. Without them a three-dollar dinner in the best restaurant

is little better than starving, for men do not live by bread alone.

Cannot every reader of the Pacific Unitarian make some man, woman or child without a fireside of his own this Christmas feel that the brotherhood of man is getting underneath our skin, yea, in our hearts? Telephone to your boarding house friends, or the Y. M. C. A., or the Y. W. C. A. or to the head of the circulating department of your local newspaper, if you can't find some candidate among those you already know. Be ashamed to eat a selfish Christmas dinner or to eat a selfish New Year's dinner. Did not Jesus say that the finest hospitality in the world consists in giving to those who cannot give to us again? But they will give, and abundantly—they will repay you with a sweet sense of the profoundest satisfaction in a true, Chistmasy Christmas. In such guests the Christ himself, disguised, sits by the holly bough.

Housewarming Song.

[Sung at the housewarming at the home of the new minister of the First Unitarian Church, Fresno, on November 19, 1915. Tune, "Carol, Brothers, Carol."]

To this town of Fresno have come to live with you

Christopher and Stella, Waldo, Everett, too;
Oh, manifold their wishes to love you long and well,

Through many a little service
While they among you dwell.

Carol, neighbors, carol, carol joyfully,
Carol your good greetings, carol merrily.
And pray a gladsome future for these your neighbors new;

Carol, neighbors, carol,
Your welcome glad and true.

This new-old home invites you to bring your heart-throbs here,
And with the House of Ruess find fellowship and cheer;

"Tis good to be good neighbors, to share one's hearth—and more,
To sing old songs together,—
God bless the open door!

Carol, neighbors, carol, carol joyfully,
Carol one more welcome, carol merrily.
And bless this home, "Glenn Poplars."
May Peace within her bide,
And Joy that lightens labor,
And Love, the household guide.

—Stella Knight Ruess.

Think how much comfort there is, then put the discontent on the other side, and be just to the good.

Booker T. Washington.
By Rev. Edward Day.

Our country has lost a great educator and social reformer; and our colored people, of whom we now have ten million, have lost their great leader. How great their loss is they may hardly realize. Time must make this manifest. It may be that we shall come to think of him much as we now do of Lincoln; for as the one broke the shackles that gave them civil and political freedom, so the other may be conceived of as emancipating our negroes industrially, setting them free as workers and showing them in what directions they should make use of their powers.

It is now some ten years since my wife and I opened our home for the last time to Mr. Washington. We were then living in Nantucket and serving our church there. At that time he was under the doctor's care and was dieting and sparing himself in many ways. Having known him in his more robust days, we became apprehensive, and though he was looking well when I met him in New York some two years later, I fear these later years have been years of semi-invalidism, despite the enormous amount of work he may have succeeded in doing.

My acquaintance with Mr. Washington began some twenty years ago. I chance to have spent most of my ministerial life in popular summer resorts, where if I have only now and then secured five hundred or a thousand dollars for my own church work, I have been able to introduce a few great educators and social reformers to those who have done great things for them. Perhaps I have been the more successful just here because I have been so discreet and have turned down all whom I had reason to feel represented causes to which my summer friends would not respond.

In introducing Mr. Washington to Lenox, Mass., I was well aware that though he had not visited the town before, he would find many whom he had met in New York and that they would respond very willingly to his appeal. It was upon a pleasant summer Sunday afternoon that I drove down to Stockbridge, a town famous in our annals as the home of the Field family. There as

pastor of the old Congregational church Parson Field had given to the world Cyrus W. Field, the man who gave us our first Atlantic cable; David Dudley Field, for many years eminent as a jurist in New York, and Henry M. Field, the equally renowned editor of the *Evangelist*. Mr. Washington had spoken in Stockbridge in the morning and he was to speak at a mass meeting in my old White Meetinghouse (Cong.), in the evening. He had then been for some ten years at Tuskegee; but as I had not seen him before he seemed slight and youthful to me, as I know he did to my wife, who looked beyond him as I took him to our parsonage door, as though looking for the real Washington of whom she had read. He had a great audience in the evening; the address was greatly appreciated, and the response was generous. Even more flattering was the response of some whom he privately interviewed. A few weeks later Morris K. Jessup, one of our Lenox cottagers, entertained Mr. Washington in his Bar Harbor home. When he got back to Lenox in the fall he remarked to me with evident satisfaction that Washington told him I had given him the best day of the summer.

In some of its features Mr. Washington's visit to Nantucket ten years later was noteworthy. It was his first visit, and as he was then gathering material for his "Life of Frederick Douglass," who had been very fond of that old abolition town where he often went for recuperation, Washington was happy over his visit. Then he had an unusual experience; for an hour before the advertised time of the meeting I insisted on introducing him to the people whom he was to address, as hundreds had then been turned away from the big meeting-house and no more could expect to get in. The casual collection was generous—\$107; but even more pleasing was the response of a Southern gentleman who then heard him for the first time and was so impressed with the way Washington was solving his problems that he gave him his address and told him to draw on him for \$25 a year until notice to the contrary. Mr. Washington in speaking of this later in the evening remarked that he had tried to carry on

his work in such a sane way that it would appeal to Southern men of means and culture.

Mr. Washington was something more than an educator and social reformer. He was also a great orator, possessed of marvelous powers as a public speaker. His oration at Cotton States' Exposition at Atlanta is still remembered as a great deliverance. So, too, is his speech at the unveiling of the Shaw Memorial in Boston. That was perchance the greatest opportunity of his life and he seems to have risen to it and to have electrified all who heard him. My old Lenox neighbor and parishioner the late Thomas Post, eminent as a member of the Massachusetts Bar and a long time State Senator of that part of the Berkshires, whose memories went back to the days of Charles Sumner, Wendell Phillips, and Daniel Webster, declared to me when he got back home that it was the greatest oration to which he had ever been privileged to listen.

To those who knew Mr. Washington as intimately as I did he was conspicuous for his simplicity and sincerity. Snubs and affronts, and he had to endure them, did not embitter him, nor did the attention and praise of the great unduly exalt him. Like his great Master he kept the heart of a child to the end of his earthly career. Two personal incidents will best illustrate what I have in mind. The afternoon I brought him up from Stockbridge to Lenox I found that some maiden ladies who were then stopping with their brother, a prominent cottager two miles away, wished a conference with him, and at once I sent him to them, though it meant that he would be pressed for time prior to the hour of the evening service. He had with him the plans of the proposed chapel, that in which his funeral services were held the other day. These were shown, and these noble women, who had long been patrons of his school, after studying them, announced that they would furnish the money for the material if the Tuskegee boys would do the work. This was just what Washington wanted. Hence he was greatly cheered. But when the ladies pressed him to stay and take tea with them he declined; because, as he said, he had promised to sup with Mrs.

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Day after the service and he would not disappoint her. He thus refused the opportunity of breaking bread with a family that lived during the summer months in what was then presumably the finest summer home in all New England, if indeed, it had its equal anywhere. The other incident is as thoroughly characteristic and even more noteworthy. When in Nantucket, following the siesta which he was compelled to take after his trip to the island, he slipped out of the parsonage and wandered away. He had heard of Old Guinea, the colored quarter of the Old Nantucket, that had in the days of the island's prominence as a whaling port had hundreds of colored people, but had long before my time ceased to have more than a few score and most of these were Portuguese negroes from the Cape de Verde Islands. Washington found that he could not converse with these, but he did find a fine old colored man who had been born in slavery and he brought him around with him for a quiet chat and with the assurance that he should hear his talk that evening. Mr. Washington thus passed his time instead of walking upon the Cliff, where many of the charming homes of the summer people would gladly have opened their doors to him, that he might interview a few of his own race. The picture which we cherish of him bringing that old colored man back from the once despised Guinea, for even in that abolition community the colored people had to live in shacks by themselves and attend their own churches and send their children to their own schools, is thoroughly characteristic of the man.

Then, too, those of us who knew Mr. Washington intimately know that he was unselfish. How indefatigably he gave himself to Tuskegee! How strenuously he labored for his loved school! How he carried it day and night upon his heart! Yet I apprehend that patiently and heroically as he labored for his school it was not that which shortened his career; for there were other demands which were made upon his time and strength. His was a work for his race and for humanity. I heard him many times in different towns and cities; and I sometimes felt that if he got little money in response to some of his appeals he found

satisfaction if the audience was enthusiastic in the thought that he had created a more kindly feeling toward his people.

Just here a word as to his growth as a thinker and man. In his earlier days he could do little more than tell his simple story in narrative. Even after his evening address in Lenox twenty years ago, after ten years as principal, he confessed to me that as a speaker he was at ease only when he was talking of his work. But I reminded him that the few more general or abstract statements which he made were very telling and were well worth while and that he would find himself increasing in power and effectiveness just in proportion as he enlarged those portions of his addresses. As the years went by there was more of this; and he revealed that he was thinking and growing; he revealed it in his platform work and also in his published volumes, of which he has left us a surprising number. His study of social conditions among the lowly of Great Britain and upon the Continent was also evidence of his increasing breadth. When we entertained him last he had little to say of Tuskegee, although when at our table ten years before he could talk of nothing else. In Nantucket at the time we had spending the summer with us a niece of Mrs. Day's who for years had been in social settlement work in New York; and Mr. Washington took pleasure in drawing her out and learning more about a work of which he was then by no means ignorant.

While in thought and sentiment Mr. Washington unquestionably was as a religious man somewhat conservative, he certainly never put either dogma or feeling above character. He was one of the last men in our country who would have thought to cease to put emphasis upon conduct as fundamental to all true piety. It is likely that our liberal emphasis upon character drew him to us Unitarians. I do know that he reckoned us among his staunchest friends. When a year ago I met Captain Smith, who for years had been Tuskegee's band leader and had as such often gone about the country with Washington on his summer tours, he alluded to his leader's friendly feelings toward Unitarians; and he said

Mr. Washington had often remarked that they had been very loyal as his supporters, and that in the early days of his school, when he was in great straits, Unitarians had again and again come to his relief and tided him over. Apparently he understood very well that it was because there were such leaders as he had proved himself to be in this important Southern work that we had never thought it advisable to have schools of our own as a religious body among the colored people.

As a man Mr. Washington was no trifler and certainly would never have passed as a humorist; yet he had a true appreciation of the humorous in life. He rarely failed to respond to a good story or humorous situation that in any way touched his work; and he could relate the one and describe the other capitally, thus furnishing great amusement for those who thronged the halls and churches in which he appeared and spoke. Most of these stories and allusions to situations grew out of his contact with life or his observations thereon. Take the story he used to tell of his old Hampton Institute days, when, because of a large influx of students one semester it fell to him to get some out-buildings ready as temporary shelters and he ordered an old colored man to clean out a certain hen-house that cots might be put in it, and he protested, exclaiming, "What, clean out a hen-house in de day time? no, sir, Sambo couldn't do dat nohow." Or, take his allusion to a time when he went about the dormitories on a tour of inspection at Tuskegee to see how the new students were situated and one of three girls in a suite of rooms proudly showed him their company tooth brush, which they had bought by chipping in their pennies, because they knew what Tuskegee would expect of them and proposed to be ready for all requirements. Or take the way he would allude to the African colonization scheme as a way of solving the colored problem, when after chartering a vessel and spending a month getting several hundred colored people together they would proudly steam out of some harbor, as though in oblivion of the fact that that very morning several thousand colored babies in the Southland saw the

light for the first time, to say nothing of those born on the other mornings of the month. Or take his equally happy allusions to the mingling of the whites and blacks as a way of solving the problem when, if we stop to reflect, we must admit that the man or woman who chances to have as little as one per cent of negro blood falls into their camp and is socially ostracised by the whites.

Mr. Washington's prominence as an educator among his people has been due largely to his practicality, to the fact that he insisted that for the mass even of the leaders of his people, as well as the rank and file, a vocational education is the only education. He therefore has been a pioneer and leader in this particular field; and his influence has been widely felt. True, this is the day of the teacher, a time when he has towered above other professional men, when as the President-Emeritus of Harvard finds in our own religious body no divine to rival him in prestige, so in other religious denominations the educator is the leader. Mr. Washington as an educator has therefore been fortunate that he has stood at the beginning of a new era when other leaders are standing aside to let the educator try his hand at solving our social problems for us. As such a pioneer among educators he will long be held in honor; and that grave of his upon the Tuskegee campus, whither it was his last request that he be taken from New York when he found he must lay down his earthly life and which he was so fortunate as to reach four hours before his spirit fluttered from his body, will be one of the holy spots of America, one which will not only stir as it is viewed the hearts of future Tuskegee students and colored visitors, but will also have its potent appeal for all lovers of our country who as they view it shall have grace enough to respond to the noblest uses of a highly gifted and sanely consecrated life.

Holiness is an infinite compassion for others. Happiness is a great love and much serving. Greatness is to take the common things of life and walk truly among them.—*Olive Schreiner.*

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What a Small Body of Enterprising Women Can Do.

We, the Fellowship Ladies of the Unitarian Church of Hemet, feel justly proud of our endeavors and success of the past year, and wish to impart some of our enthusiasm to other church organizations who may feel the need of it.

In the spring of 1915, soloists objected to singing with our old organ accompaniment. A piano was rented for three months, with the privilege of buying it at the end of that time. We decided to buy it and felt we had a task before us of paying for it. By immediately giving a chicken dinner we made the first payment. In October we thought a "food sale" would be patronized by the public and we planned a "Fellowship Food Festival on Friday." It took us two weeks to make the necessary arrangements and prepare the articles for sale. The day arrived and our big room, the assembly hall of the public library, was beautiful with roses and vines and the different booths had taken on a festival attire. We were well pleased with our work and sold sixty dollars' worth of home-cooked foods. We made quite a bit out of a refreshment booth, where at small tables we served ice cream and cake, and soup, coffee and sandwiches.

But our last effort was our "crowning glory," and we have paid off the indebtedness on our piano and have a snug sum left in the Fellowship treasury. It was a "Rummage Sale and Bazaar." Hemet had never had a sale like this and it was all an experiment. We were all surprised at the result and are planning another one next fall. We had lots of clothing, all clean and in good condition. Many aprons we made ourselves, and little dresses out of other garments. We had a hat committee that retrimmed and made over forty-eight hats, which sold for 25 and 50 cents each. Buyers came all day and late in the evening. We took in *one hundred and sixteen dollars*. Our expenses were very light, the greatest item being our advertising. We did all this in a small town of fourteen hundred inhabitants and *fifteen* churches.

It just shows what can be done when all are congenial and pull together.

We are giving a Thanksgiving dinner free to all our members and their families, as a sort of jollification of all our success. There are about twenty-six ladies in our society.

Respectfully,

Mrs. S. C. MILLER,
President Ladies of Fellowship, Unitarian Church, Hemet, Cal.

A Day at Stockton.

By Charles A. Murdock.

One can fill a day quite full when circumstances favor. When the theatre of action is extended to include several counties, it is necessary to closely co-ordinate the rising hour and the railroad time-table, and 7 o'clock at the ferry means considerable previousness to the Sunday habit, and when an alarm clock is not a family attachment it is apt to imply lighting a watch-dial at frequent periods of the night to dissipate a sleepy fear that it is morning already.

At moments of greatest importance street cars seem to be unusually dilatory and to show disinclination to connect at transfer points, and when all danger is past and a comfortable margin of two minutes is finally established, serenity ensues and the beauty of the bay at early morning can be thoroughly enjoyed.

When one is headed for Stockton a wider slant is added joy and Richmond seems less commonplace than Oakland. It is always something of a marvel, too, to find a city where memory goes back to when there was not even a town.

The route of the Santa Fe through Contra Costa is full of variety and interest. One pictures thriving manufactures along the Bay and lovely homes among the hills and fertile valleys. It is a pleasure to find the name of Muir given to so beautiful a spot—peaceful, fruitful and picturesque. Soon we reach the delta of the San Joaquin, and see the results of reclamation, with broad stretches of rich alluvial soil where crops are unfailing and generous. See, also, experimental stations where valuable demonstrations are being worked out. Here we see convincing proof that prejudice gives way to facts. The Chinese are under the ban.

They did not "go" at Dennis Kearney's behest, but they are supposed not to come—but they are here. Our train stopped at "Holt" and a great many Chinese passengers disembarked. The community seemed mostly Chinese, and it was apparent that the work of the section demanded, and was given, Chinese labor. They seemed a sturdy, plodding, reliable lot of peaceful laboring human animals—an indispensable factor in the community they formed. That the world moves and fashions touch afar, not a quene was to be seen, while a few years ago its absence would mean disloyalty or disgrace.

About three hours of travel and we reach the considerable city of Stockton, displaying most of the features of a metropolis—street cars, jitneys and auto busses from several hotels, well-paved streets, reasonably clean, fair public buildings and even a new sky-scraper.

The Hotel Stockton is a homelike structure, with a roof garden and a good grill. The gentlemanly clerk was not quite up to the mark educationally, for he could not direct me to the place where the Unitarian Church held its services, but when I found the name of the hall in the city directory he was equal to designating the location of the street and approximating to the distance in blocks. He recommended the street car, and so I walked, having both time and inclination.

The Philomethan Hall is a woman's clubhouse, and so is clean and sweet, very homelike and attractive. The auditorium is in the second story. A movable screen separated the Sunday-school from the church. In the Sunday-school end I met Rev. Arthur B. Heeb, superintending the two divisions of the Sunday-school. Both sections seemed interested and alive. The kindergartners were coloring maps and seemed loth to give up when asked to join in a ring from which a few words of greeting were given. Then all joined hands and spoke a pleasant parting word.

A brief visit to an adult class gathered in a sheltered porch on the lower floor left a favorable impression of genuine interest on the part of participants.

The congregation was not large—about twenty and preponderantly women—

but they were all good listeners, sang well and were generally satisfactory. After the service a meeting with the trustees, the minister with good taste not attending, disclosed much respect for the incumbent, a slightly improved financial standing, but a little discouragement at ratio of growth. The community is conservative, the roads are good, the Christian Scientists seem to make it exceedingly comfortable for a good many, and liberals are hard to hold. Mr. Heeb is a hard worker and is appreciated for his community service, but is not supported as he should be.

The only prescription that could be given is patient waiting and systematic working in equal quantities. The few must stand by and not be disheartened, but they must make a survey of eligibles, and after registering those who ought to attend or to contribute, they must put aside their disinclination to proselyte or canvass and each one take a few names, and by personal appeal and courageous importunity see that they are cordially asked to embrace the privilege offered.

In the afternoon, with Mr. Heeb, I attended the dedication of a Sikh temple in the outskirts of the city and was greatly interested. About 400 turbaned Hindoos had gathered for the momentous occasion, and nearly as many assorted white men, women and children, prompted largely by curiosity, were mingled. The upper story was almost wholly thrown into one large carpeted room, with no furniture and a single throne-like pulpit, upon which a white-garbed priest was seated. No one entered who had not removed his shoes. A room on the ground floor was well filled with footgear, checked and stored on shelves, and the variety in color and quality of exposed stockings was great. In contrast to the variety of foot covering was the uniformity at the other end. Every head bore an untrimmed black beard and was surmounted by a white turban. The same lustrous dark eyes gazed from beneath, and mostly the faces were young and comely.

The exercises in English were conducted in an auditorium on the ground floor. The secretary of the organization, one Singh, was a tall, spectacled Hindoo

with a pleasant face, gleaming teeth and a sing-song voice. He spoke with fatal fluency and delighted in long and difficult words. Prof. Pope of the Department of Philosophy in the University of California, gave an illuminating brief address on the origin and principles of the sect, which dates from about 1500, and seemed to correspond singularly to our Unitarian position today, being strongly monotheistic and holding Brotherhood as the prominent feature of life.

There was also an excellent brief address from a professor of Brown University who chanced to be present, several short talks by Hindoos and some remarkably fine instrumental music. A young woman violinist interpreted with impressive feeling several most interesting Oriental compositions.

All seemed proud and happy at this dedication on American soil (as I understand it, of a temple to the faith of their fathers which they hold loyally on a foreign shore).

In the evening, by the courtesy of the proprietor of the Stockton Hotel, the ballroom on the upper story was tendered for a lecture, and I told of the life and work of Edward Rowland Sill, poet, educator and preacher. To be sure, he held no pulpit, but *The Fool's Prayer* and *Opportunity* are sermons of worldwide acceptance. Sill tried to enter the ministry, and it was while he was at the Harvard Divinity School that he wrote the favorite hymn, "Send Down Thy Truth, O God," for the ordination of a fellow student. But he felt he could not preach what he felt to be the undiluted truth and he turned to teaching.

After the lecture a walk and a talk with the fine young minister and then sound sleep to a very early rising hour to catch the first train that would bear me to other duties.

At a meeting to discuss foreign immigration an orator remarked, "Take the Jews for example; we get many fine additions to our citizenship from that race on the other side, and we do not get the best of them either." Whereupon an Irishman spoke up: "Indade, we do not, sir; no one can get the best of a Jew."

Events

Unitarian Club.

The Unitarian Club of California held an enjoyable meeting on the evening of November 22d. The only speaker was Dr. David P. Barrows, Dean of the Faculty of the University of California, who spoke on "Mexico and Constitutional Government." It was a very remarkable address and was heartily enjoyed.

Dr. Barrows is deeply interested in the question and informed as few men are. He has spent much time in Mexico, and last summer came in close contact with the Villa forces during the height of their remarkable campaign. He is a most magnetic speaker, and for over an hour, without a scrap of paper, and with a rapidity of utterance that kept everyone on the alert, he poured forth a clear and comprehensive statement of the whole complicated situation, involving a condensed historical review and clear-cut conclusions on causes, men, events and prospects. He does not wholly approve the course of the United States, and has no great admiration for Carranza, but is not without hope for the final success of constitutional government.

He related several thrilling stories, showing the courage and heroism of the very young soldiers of the Mexican army, boys of fourteen who faced execution with brave defiance, refusing clemency on account of extreme youth.

There was a general feeling that one well-equipped, animated, earnest speaker gave better results and more satisfaction than three or four average men, with inadequate time and unrelated addresses.

A Smile.

It was only a sunny smile,
And little it cost in the giving,
But it banished the night like morning light
And made the day worth living.
Throughout life's warp a woof it wove,
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving.

—*The Open-Air Smile.*

A Golden Wedding.

An event of interest to our whole household of faith on the Pacific Coast occurred on November 28th at Portland, when Dr. and Mrs. Thomas Lamb Eliot marked the fiftieth anniversary of their marriage in St. Louis in 1865. It had been intended to have it a strictly family affair, and it was so observed on the day; but knowledge of it somehow reached the press afterwards, and it is now a matter of public knowledge. Dr. Eliot's children and their families had long been looking forward to this occasion, and gathered from far and near in such numbers that twenty-six sat down at the wedding feast, from which only three of the whole family were detained. The intimacies that passed there are not a matter for public record, but it was an occasion of sacramental happiness which the children and grandchildren will love to remember as long as they live.

Besides Dr. and Mrs. Eliot there were present to greet them their eldest son, Rev. William G. Eliot, Jr., his father's successor in the Portland pulpit, with his wife and four children; their eldest daughter, Dorothea, with her husband, Rev. Earl M. Wilbur, President of the Pacific Unitarian School at Berkeley, and their two children; their daughter Ellen, with her husband, Rev. Fred Alban Weil, of the Unitarian Church at Bellingham, Wash., and their two children; their daughter Grace, Mrs. R. Gordon Scott, of Sherwood, Oregon, with her three children; their son Samuel E. Eliot, head worker at the Woods Run Industrial Home of Pittsburg, Pa., with his wife and son; their youngest daughter, Henrietta, who is still at the home in Portland; and their youngest son, Thomas Dawes Eliot, Ph.D., of Berkeley, Pacific Coast Secretary for the American Social Hygiene Association. Mrs. Thomas D. Eliot and her three-weeks-old son were unable to be present, as was also Mr. Scott, detained at San Diego.

Dr. and Mrs. Eliot with their eldest son, arrived in Portland forty-eight years ago this month, and the Portland church, which they have served ever since, will therefore have the opportunity, we

hope, of marking another notable anniversary two years hence. Dr. Eliot resigned his pastorate at the beginning of 1893, but was at once made Minister Emeritus, and has often been heard in his old pulpit since. Released from the stated and exacting responsibilities of the pastorate he has given his whole time to various forms of public service in philanthropic and educational institutions, notably the Oregon Humane Society, the Boys and Girls Aid Society, the Portland Park Commission, the Public Library, the Portland Art Association, and most of all, in these recent years, to Reed College, of whose Board of Trustees he has been president since its foundation.

In Memoriam

Rev. William Jones.

On the afternoon of November 26th the well-beloved minister of our church at Pomona, Rev. William Jones, suffered a fatal stroke of paralysis. He was riding leisurely on a motor-bicycle and slid off the machine, falling on the pavement. He was picked up and taken to his home. The doctor who was called to attend him found that he was suffering from a number of bruises, and a wound on the forehead. The paralysis had affected the left side. It was not at first thought that his condition was serious, but he grew worse Saturday forenoon, and death came about noon.

Mr. Jones was sixty-four years of age and was born in Troy, Alabama. He had been a resident of California for twenty-one years. He was for several years minister of our church at Oakland, where he formed many warm friends. For a time he left the pulpit and lived a secluded life at a desert mining camp, but a year ago he came to the rescue of the Pomona church and devoted his life to its service. He was a man of deep spirituality and fineness of nature, gentle, refined, of good mind and a pure spirit. With his devoted wife he attended the General Conference at San Francisco, but seemed not strong in health, though nothing indicated that the end was near.

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Funeral services were held in Pomona on the morning of the 28th, Rev. Stanton Hodgin officiating. Services were also held in the afternoon in the Universalist church at Pasadena, of which he was formerly the pastor, and his body was laid to rest in Mountain View Cemetery in that city.

DR. MYRA KNOX.

In the death of Dr. Myra Knox on October 30th, Oakland lost one of her strongest and most useful women, and one who had accomplished a great deal in her active life.

A native of New Brunswick, Canada, Dr. Knox received her early education in Minneapolis, where her family had removed and where she herself married. On her way west with her husband, Clifford Knox, and her two small children, she suddenly became a widow, Knox dying in Nevada. The young woman proceeded to California and took up the study of medicine.

Dr. Knox had an exceptionally interesting career. She was the first woman in California to be appointed to a board of education, serving for twelve years on the Oakland board after her appointment in the early nineties. She was also for many years physician at the State Home for the Blind in Oakland and also served on the Merritt Hospital Board of Physicians. During this time she took an active part in club and civic affairs.

A member of both Ebell Society and of the Home Club, she formed the first Oakland improvement association to be led by a woman. She was one of the leading spirits in securing the Carnegie Library and in bringing about various reforms desired by the women of the city.

She was a woman of fine presence, cordial in her manner, with a friendliness and cheer that overcame all obstacles. She was respected and admired and for the past thirty-five years had been one of the most prominent figures in the best life of Oakland. She will be missed also in the Unitarian Church, to which she has been long devoted.

Address by Walter Matheson.

[Delivered in the First Unitarian Church, Vancouver, B. C., on Sunday, October 18, 1915, on the occasion of the final sermon of the Rev. H. E. B. Speight, M. A., as minister of that church.]

While listening, this evening, to your thoughtful and powerful sermon to our congregation, a feeling of keen regret came over me, as I reflected that, as a congregation, we were no longer to have the benefit of your ministrations.

By reason of the fact that while you have been our minister, you have, at the same time, been resident of the Victoria congregation, our opportunities for meeting you have been much less frequent than had you resided in the community.

Notwithstanding this, we greatly rejoice that we have enjoyed the good fortune to have had you as our spiritual guide, and, having come to know you, we shall treasure more highly than any physical possession, the remembrance of the mutually happy relations that have existed between us.

We have grown to respect you as a minister by reason of your broad and hopeful theology, and your zeal and earnestness in expressing it.

We honor you by reason of your thorough education, attained at that great seat of learning, which you have the honor to call your Alma Mater.

We esteem you as a man loyal to your civic duties, and are proud of the intelligent and effective part you took in civic affairs when a resident of Victoria.

And, now, let me assure you that, though our numbers are somewhat limited, we are one in our high regard, and we desire you to know that in your southward trip, you carry with you our individual and united regard and admiration and our high hopes of the good work which you will accomplish in that fine city of which you are to be a resident.

And, now, one and all, we wish you a prosperous journey, a safe arrival, and a long, happy and useful life.

(Note.—At the close of the address, a motion was unanimously carried endorsing the speaker's sentiments as, in every respect, those of the congregation.)

Address to the Churches.

To the Unitarian Churches of America:

The twenty-sixth meeting of the General Conference of Unitarian and Other Christian Churches was held in San Francisco on August 24-27 last. In accordance with a by-law of our organization, which provides that the Council, "at the conclusion of each Conference, shall issue an address to the churches and organizations in our body . . . containing such advice and encouragement as it may deem appropriate, but especially communicating to the churches and organizations the recommendations of the Conference in regard to plan and methods of work," I send you greeting, and, on behalf of my associates, present the following statement:

The recommendation of the Buffalo Conference of 1913, that the next Conference be called in California, was an act of faith. Almost without exception the meetings of this body in the past had been held on the Atlantic coast, within easy traveling distance of Boston. Once a meeting had been held as far west as Chicago. But never, until the gracious invitation of the Pacific Coast Conference and the First Unitarian Church of San Francisco was received, had it entered into our minds to conceive that the Conference could assemble its members on the far shores of the Pacific. With radiant courage, however, the venture was attempted :and a justification of faith was the result. Two hundred and eighty pilgrims from the east journeyed in company across the Dominion of Canada and down the western slopes of Washington and Oregon to the Golden Gate. Numerous delegates made their way, singly or in groups, from widely scattered cities and towns to the appointed gathering place. The Unitarians on the western coast rallied from far and near. And behold! a Conference which surpassed in numbers the most sanguine expectations! Half a thousand persons from all parts of the country registered as members. Sixty-nine ministers and five hundred and twenty women of the Alliance assembled at their respective luncheons. In spite of unparalleled counter attractions, all meetings were well attended; at two evening sessions the church was filled; on Wednesday

morning scores were turned away for lack of room. And in all hearts was present that "large and charitable air" which our beloved Dr. Crothers has shown us to be not unconnected with the wide spaces of the country of our sojourn.

This successful gathering at so remote a distance from our accustomed highways must mark this San Francisco Conference as one of the most notable in our annals. Other factors, however, conspired together to make the occasion memorable. Thus, this twenty-sixth meeting marked the fiftieth anniversary of the organization of the Conference in New York in April, 1865. For the first time in this half-century of history, an ex-President of the United States presided over its deliberations and delivered the Presidential Address. But more significant than such chance circumstances as these was the world-tragedy in the shadow of which we met. The close of the first year of the Great War came only a few weeks before our Conference was assembled. Its sessions were held in the days immediately following the sinking of the *Arabic*, which constituted the blackest hours of the dispute between the United States and Germany. Several of the churches represented were located in one of the belligerent countries, and one of our ministers hushed a moment of loud debate with the word that many of his parishioners were fighting in the Flanders trenches and some were already dead beneath its sod. In the shadow of such calamitous events, problems that ordinarily concern us deeply at these biennial meetings seemed like "dim, forgotten, far-off things." Interest in theological subjects was momentarily quickened by an able address by Dr. Dodson, of St. Louis, but almost immediately expired. The all-important social question, absorbed into the supreme question of international relations, stirred no debate and prompted only a single resolution. Marching armies, wasted cities, flaming battles, the blood of men, the tears of women—these to a greater or less extent were always with us. The forces of lust and hate, let loose upon the world, beat upon us as upon those more nearly placed and more

deeply stricken. And we saw the result in truer worship, dearer friendship, closer intimacy of sympathy and understanding. Seldom, I believe, have the members of a Conference felt themselves so drawn together as those who gathered this last year in San Francisco. Our distance from familiar scenes, our journeys through great spaces that knew us not, our isolation amid the swarming multitudes of an exposition city, all contributed to this peculiar drawing together of mind and heart. But the nations furiously raging beyond our gates were without doubt the dominant factor in the situation. The world's call to arms made more lovely our call to prayer. Its resort to force made more precious our resort to reason and goodwill. The hate which made millions of men enemies emphasized and glorified the love which made us friends and comrades. In our happy unity of the spirit we seemed to see, or at least feel, the prophecy of the ultimate oneness of humanity in the bonds of peace. What had brought us together, and, in spite of differences of temperament and opinion now held us together, must some day bring and hold mankind together. We were few; the world did not know us, and would not heed us. But we knew the joy of brotherhood, we proclaimed the law of love, we walked in the ways of peace. And so like the early Christians, as Dr. Crothers so touchingly put it in his valedictory address, we drew together amid the perils and confusions of a barbaric world, with comfort in the faith that made us one, and clasping hands in jovous fellowship "thanked God and took courage." As it was the war which quickened the spirit of the Conference, so it was the war which dictated the most important piece of business which the Conference transacted. As our pilgrims wended their way across Canada from Montreal to Vancouver, they were profoundly impressed, first, by the sorry plight into which all our Canadian churches had been precipitated by the European cataclysm, and, secondly, by the urgent necessity of sustaining these churches during their hour of trial, both for their own sake and also for the sake of perpetuating the great promise of Unitarianism in the Domin-

ion. With the present prostration of Canadian life—the distraction of public interest, the shifting of population, the paralysis of business, the exhaustion of wealth, the general absorption of energy into the channels of conflict—our missionary churches have been brought face to face with the possibility of extinction, and even our older and well-established churches are encountering financial problems of the utmost seriousness. The American Unitarian Association is equipped to maintain and perhaps enlarge its customary grants to aided churches in these districts, but it is quite unable to answer the needs of the situation without inexequably crippling its work in other places. The General Conference of all the churches would seem to be the one body appointed to the task of meeting this alarming crisis adequately. Such at least was the opinion of the delegates who heard and considered the reports from the field in San Francisco. Therefore, at the closing session on Friday, was the following resolution, moved by Mr. Greenman on behalf of the Unitarian Pilgrims and endorsed without dissenting voice by the Council, unanimously adopted:

"We, two hundred and sixty Unitarians, have passed through Canada from Montreal to the Pacific. We have been deeply impressed by what has been already accomplished, and by the vast possibilities of the future. We realize, as never before, the significance of the work of the British and Foreign Unitarian Association, the American Unitarian Association, and the Canadian Unitarian Association in founding churches whose spirit may be expressed in the words of Governor Bradford, speaking of the Pilgrim Fathers: 'We have a great hope and inward zeal for laying good foundations!' Our new churches are bravely passing through a severe crisis during the Great War. We recommend to the General Conference of Unitarian Churches meeting in San Francisco to appoint a committee to act in co-operation with the American Unitarian Association to raise a special additional fund adequate to carry on the work already begun till the return of normal conditions in Canada."

For the proper carrying out of the

provisions of the resolution a committee was appointed by the President, under the chairmanship of Hon. Charles E. Ware, a member of the Council. I beg to commend this resolution to the earnest consideration of our churches and the appeals of this committee to their goodwill. That generous contributions to this cause will be forthcoming cannot be doubted. For what is our fellowship of churches for if not to "lend a hand" at such a time and in such a way as this? Why join all the members together into one body, if they are not to suffer as well as rejoice together? In the Preamble of our Constitution, adopted in Saratoga in 1894, we read, "The Conference of Unitarian and Other Christian Churches was formed in 1865 with the purpose of strengthening the churches and societies which should unite in it for more and better work for the kingdom of God." For the first time since 1865, we have opportunity to fulfill this purpose of association to the uttermost. Let us not fail to seize it!

At the Buffalo Conference of 1913, two committees were appointed, the one to investigate the question of ministers' salaries, the other to investigate the question of receiving ministers from other communions. Both of these committees presented at San Francisco reports of great interest. The report on ministers' salaries, widely quoted and commented upon in the public press of the country, presents perhaps the most illuminating study of this problem which has been made. Its facts, and especially its recommendations, are herewith called to the earnest attention of the people of our churches. The report on receiving ministers from other communions effected changes of importance in the organization of the Fellowship Committee of the Conference. Enlarged powers, involving more careful work of investigation, were granted to this committee and its various sub-committees, and additional safeguards against the entrance of unworthy men into the ranks of our ministry thus provided.

One detail of this reorganization of the Fellowship Committee—namely, that of providing salaries and expenses for those charged with its work—calls for the immediate settlement of a problem which

has long aggravated and sometimes embarrassed the Conference in the performance of its proper functions. I refer to the problem of "ways and means." In the beginning it was intended that the Conference should exercise large powers and assume corresponding responsibilities in the advancement of denominational interests. "At that time, and for twenty years after," said Rev. George Batchelor, in his address to the Conference as Chairman of the Council in 1905, "the intention of the Conference was to control by direct legislation the Unitarian Association and all other societies doing our work . . . it was intended (and for many years the intention was acted upon) to make the Council of the Conference a direct agency for the building of churches and maintaining missionaries and preachers in college towns throughout the country." In pursuance of these ends, large sums of money were at various times raised and expended. Thus, in 1866, one hundred thousand dollars were raised for the Unitarian Association. At about this time, thirty thousand dollars were raised for the publication of a weekly paper, which was established as the organ of the Conference. Gifts of varying amounts were presented in these early years to the Meadville Theological School, and churches in New Orleans, Washington, New York, Newport, Des Moines, Madison and Chicago. "In all," said Mr. Batchelor, "several hundred thousand dollars were raised and expended, with the advice and active effort of the Conference and the Council."

In recent years, all this has changed. For reasons which need not here be enumerated, responsibility for our active denominational work has been divided among other organizations, and the Conference has very largely divested itself of its administrative and legislative functions. With the result, among other things, that the financial support of the Conference has become of the most sporadic and haphazard character! Every biennial gathering brings its burden of expenses, its reiterated appeals to churches and individuals for contributions, its collections at services and meetings, and always, as at San Francisco, its call for pledges from the floor. The total outlay of the Conference in any

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single two-year period is comparatively small, but seldom is it adequately met. All too often bills remain unpaid for a year or more; and only on occasion is the secretary given the clerical assistance to which he is properly entitled for the doing of his work. The financial record of the Conference in recent years can with difficulty be regarded as respectable.

With the assumption of very definite financial obligations for the work of the Fellowship Committee, it is necessary that this situation be remedied. A regular income, sustained by an organized system of contributions from the churches, must be secured without delay. This is the one big task before the Council during the period of the present administration, and to its performance the members are resolved to set themselves with a will. No announcement can be made at this time as to what plan of action will be adopted. Such announcement will appear in due season. For the present let it be noted simply that the work is in hand, and that the generous co-operation of all the churches is solicited.

The General Conference was founded in the year which marked the close of the most terrible war of the nineteenth century. It enters upon its second half-century of history in the year which will in all probability mark the climax of the most terrible war of all time. The year 1865 was a period of joy, lifted anxiety, renewed constructive activity; the establishment of our Conference was but one very small illustration of the stirring of our American citizenship at that moment to new and greater life. The year 1915 is a period of sorrow, indescribable foreboding, terrifying destruction. No contrast could be more striking than that between the beginnings of the first and the second half centuries of our Conference history. And yet it is doubtful if the spirit which animates us to-day can in its essence be any different from that which animated our fathers fifty years ago. Theirs was a time of faith, courage, vision; but so also must be ours, if our world is to endure. It is when doubt assails the soul that we most need faith. It is when fear besets us that we most need courage. It is when hate grins sardonically across wasted fields an

silent seas, that we most need the calm unsullied front of love. Therefore now, more than ever, must we preserve our wonted cheer of spirit, and walk in our familiar paths of service. With confidence in the right, with trust in the ultimate conquest of good over evil, with faith in God and each other, let us rejoice in what has gone, look forward with hope to what is yet to befall, and strive on as ever in the work that we are in.

For the Council:

JOHN HAYES HOLMES,
Chairman.

CHARLES E. WARE,
MRS. SARA S. GILSON,
MINOT SIMONS,
RICHARD W. BOYNTON,
SIDNEY B. SNOW,
WILLIAM R. BILLINGS,
CALEB S. S. DUTTON,
MISS LUCY LOWELL,
JOHN H. LATHROP,
WALTER F. GREENMAN,
PERCY A. ATHERTON.

Installation Sermon—Thanksgiving Sunday.

By Rev. Harold E. B. Speight.

Berkeley, November 28, 1915.

"The garment of praise for the spirit of heaviness."—Is. 61:3.

If ever men were to be excused for a spirit of heaviness, the Pilgrim Fathers deserved the pity of men and the mercy of God. They had sacrificed everything except conscience; they had left their homes where they had been born and bred, and in some cases their forefathers had lived for generations; they had sold all their property and gone to Holland, where manners and customs and language were all strange; they had left behind them their agricultural pursuits and learned trades at which only the most strenuous toil could bring them a livelihood; they had set out from Leyden as a minority with the words of their beloved pastor ringing in their ears: "I am very confident that the Lord hath yet more light and truth to break forth from his holy word"; they had mortgaged the products of the first seven years of the colony they hoped to found in order to raise the cost of their equipment; they

had endured a severe buffeting in mid-Atlantic in a little vessel, and spent nine weeks on their voyage; in the *Mayflower* cabin they had made a sacred compact, which every man signed, and in which they covenanted and combined "to enact, constitute and frame such just and equal laws . . . as shall be thought most convenient for the general good of the colony." Thus had they builded greater than they knew, and, as has been well said, "in pursuit of religious freedom they established civil liberty, and meaning only to found a church, gave birth to a nation, and in settling a town gave birth to an empire." They had suffered the ravages of disease and had lost half their number. They had refused to turn back from their enterprise and had allowed the *Mayflower* to sail away to the homeland, leaving them suffering from want of food and from sickness; for many weeks the settlers had lived chiefly on the few fish that their one boat could secure, and the seed they had brought with them proved to be of little use. Happily, they had found some baskets of corn buried in the sand near a deserted Indian village and in due time it brought them a harvest. Out of devotion to the highest principles, in obedience to the dictates of conscience, and in a pious confidence that they enjoyed the protection of the Almighty, they had made the great renunciation, and now they had found their promised land it offered them not the milk and honey of ease and plenty, but a hard-won and precarious sustenance. And yet, as you all know, they put off "the spirit of heaviness" and donned "the garment of praise." Looking back over their experiences, they felt that in spite of many sorrows they had much to be thankful for. The voyage had been stormy, but they had safely reached the new land of promise: the angel of death had been busy in their midst, but his hand had been stayed; they had hungered, but they had reaped a good harvest; they had feared the Indians, but they had found them willing to enter into a friendly alliance; they had known days of hard toil, but they had a store of fur and timber ready to send to England. And so they determined to celebrate their first year of settlement with a Thanksgiving, a time

partly of feasting and recreation, but partly also of solemn praise. With ninety of the Indians as their guests, they engaged in amusements, but they found time for prayer and praise, and they left it on record that they had "found the Lord to be with them in all their ways and to bless their outgoings and incomings, for which let His Holy Name have the praise for ever to all posterity."

The story is a familiar one. I have recalled it to you that I may remind you today of what is at all times men's chief reason for thanksgiving. We are forever making fresh ventures into new fields of experience: into realms hitherto unexplored by knowledge: into regions of conduct where faith in our fellowmen can alone guide us: into the "binterland" of the soul, where the Spirit revealeth to us the deep things of God. Not one venture do we make that does not cost us "the wages of going on"; the "price of freedom is eternal vigilance," and

" . . . all through life I see a cross
Where sons of God yield up their breath;
There is no gain except by loss,
There is no life except by death."

The spirit of those who pay the price is not one of heaviness, but of joy: they wear a "garment of praise." Setting out to build some new tower whence men may gain a wider and brighter outlook, they count the cost, lest haply the day come when men mock and say: "This man began to build and was not able to finish": but they build day by day in a spirit of confidence, for they know that they have wherewith to finish their task. And though the men and women who are the saviours of the race, who by their loyalty save others while they will not save themselves, may and generally do have Gethsemances to face, when all friends seem to abandon them; though in the hour of their faithfulness unto death a cry may escape their lips, "My God, why hast Thou forsaken me?" they can be more than conquerors and can say, as they lay down their task, "It is finished" . . . "Father, into Thy hands I commend my spirit."

There must be those here today who, looking back over a year of varied experience, are able to say that new truth has been garnered, perhaps after days

of discouragement and a search that sometimes brought heaviness of soul; others for whom the dreams of years have come true in a day; others who have come to the parting of the ways, entering the life-work of manhood or womanhood after youthful days of preparation; others into whose homes the care of infant life has brought the call of self-effacement; others who have made a new start after long traversing devious paths of conduct; others into whose lives have come new companionships and all the revelations of friendship; others have made their home here and the new tasks before them have all the romance of a new beginning. Not one, I imagine, but has cause to wear the "garment of praise." There is not one but will find that a spirit of heaviness turns the springs of truth into the bitter waters of stagnation, the realized dreams of youth into fictions of a deceased imagination, the life-work into a life's burden, parenthood into drudgery, friendship into self-seeking, and the romance of a new home into a weary exile. The choicer is before us: shall we wear the garment of praise or live in the spirit of heaviness? How far you and I can enter into the joyous Thanksgiving season will reveal clearly to our hearts *and* to the Searcher of hearts whether we are equipped in soul for the forward march to greater realization of the good things of life. And what applies to us as individuals applies to any human society: to a church going forward to fresh effort and renewed activity: to a nation of men and women who meet their destiny with "the light of knowledge in their eyes, the flame of freedom in their souls"; to a *world* of nations learning through tribulation that "he that ruleth his spirit is better than he that taketh a city." Those to whom God entrusts the creative work of fashioning a social order more just and more harmonious are "*the sons of the morning*," who look for the light of dawn not towards the grey eastern horizon but towards the heights in the west which first record the birth of a new day; for

"... not by eastern windows only,
When daylight comes, comes in the morn;
In the East the sun climbs slow, how slowly,
But westward, look, the land is bright."

Some of you may well wonder whether in such days as these, even so far as we are from the physical upheaval and the discomforts, to say nothing of the tragedies of the most terrible war of history, we can with any heart wear "the garment of praise." Perhaps in our heart of hearts we would rather wear the signs of mourning so that our deep grief might be seen of men and our outward expression of sorrow might thus help to impress upon young and old the desolating horrors of strife. And I am far from thinking that this country would be the poorer if in some visible form the tragedies of European homes could be brought more closely home to us: for we now are invited, nay urged and entreated, to abandon the task long ago assigned to this land as its especial trust—the task of prophetic preparation for the day when everywhere "just and equal laws for the general good" shall be written, and government shall be "of the people, for the people, by the people," the task of preparing in the wilderness of international morals the highway of the Lord.

The one great nation which by circumstances and by its sympathies is fitted to prepare the way of a new world order, in which the fruits of industry, thrift and genius shall be secure from the exploitation of feudalism (whether monarchic or capitalistic), is now being led or driven into preparations for participating on a vaster scale than ever before in the crowning sin of the old order. Extensive preparations for war mean three things: First, inevitably, suspicion and mistrust on the part of your neighbors—and today a nation's neighbors may be the other side of the world; second, also inevitably, the growth of a class of men who, though good tacticians or naval strategists, are for that very reason poor statesmen and yet somehow insidiously gain control of press, of state departments and of national assemblies, and even acquire financial interest in the international trusts, which want preparation for war because it sends their dividends and stock sky-high; third, even more inevitably, extensive preparations for war mean WAR. The only conceivable ease in which they could prevent war permanently would be found if they were the joint instrument

of a League of Powers pledged to restrain the first which declined arbitration of disputes or violated the decisions of a world court. And if men ever, as we pray they soon may, reach that first *true* peace, they will surely be wise enough to go one step further and divert the energies and resources long consecrated to strife into the task which is every year more insistent in its call—the task of bringing the powers of nature and the human brain to the service of man so that the abundant wealth of the earth may be secured to all in the measure of their need and the service of the common good.

There are those who feel, and naturally feel, that these are days of humiliation of all mankind; for very many millions they are days of mourning. How can our hearts be attuned to to praise and thanksgiving? My answer is, those, and those only, can wear "the garment of praise" to-day who look beyond the welter of conflicting peoples, beyond the military operations and their victims; beyond the soul-sickening degradation which men find where they had thought to find romance and glamor; beyond the intrigues of diplomacy and the blasphemies of self-appointed instruments of God—to a fairer day yet to dawn and to the good which men shall some day declare has come out of this apparently unmitigated evil. There are those among the bellicerents who already see the approach of dawn—

"Blest souls that see and hear

The things of God to-day revealed: . . .
The stir of nations near and far,
The wakened hearts that beat as one,
The flow of peace, the ebb of war,
The passing night, the risen sun!"

Hear the voice of a thoughtful German:

"The national principle has had a disastrously destructive effect on world-civilization. True, the nation is an invaluable aid and force for civilization, and it was undoubtedly a necessary phase that great national unities should find themselves, discover their right, . . . and become conscious of their peculiar mission. But all this is worthless; it destroys itself, annihilates the whole sum of civilization, if these national unities do not perceive that a wider phase must follow—the re-establishment of true co-

operation between the different races. . . . In our new task of civilization the national principle must begin at last a great constructive world-policy. Otherwise there will ensue a fresh, even greater, world-conflagration, in which civilization will be annihilated. Humanity has reached a point at which mutual completion, co-operation, education of the nations is essential. France needs Germany, and Germany, France. . . . England needs Germany, and Germany, England."

That such words could be written this year in Germany is significant—that words so alien to the spirit of official utterance and declared imperial policy could be published is even more significant. Whether or not the author had dropped the prophetic mantle of inspiration before he went on to write that *his countrymen* must be "the bearers and guardians of the future United States of Europe," it is not to the point to consider just now. I would simply say that it is such men, and those who have something of their spirit,—men who have the *forward* look, the *sense of new beginnings*, who alone in these days can wear the "garment of praise"; all others will be oppressed by a spirit of heaviness. Hear the words of another, a man of great moral and intellectual influence to-day in England. Speaking to the Triennial Conference of our churches in England last month, Dr. Jacks, editor of the *Hibbert Journal* and principal of Manchester College, Oxford, said:

"We meet at a time which compels us to rise above all sectional limitations; a time which forbids us to think only of ourselves; a time when all souls, save such as sleep the sleep of death, are merged in universal hopes and universal sorrows, a time when all churches and all nations stand side by side before the judgment seat of history, listening together to a new Word of the Lord, which speaks to us now, not as it is wont to do, in the still small voice alone, but also in the earthquake, the wind, and the fire. Let us think of ourselves as thus standing together with a great host of our brethren, which is as the sand by the sea-shore for multitude; together with them in the presence of God, who is both

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our Judge and our Redeemer; fellow-members with millions in the University of Sorrow; sharers with them—I do not hesitate to say it—in the common guilt of our civilization, but sharers no less in the penitence which lifts us beyond the guilt and makes us all children of the common Father; *and above all, waiting with open eyes and responsive hearts for the dawning of the light which shall assuredly break forth when these tempests are overpast; nay, which is shining already through many a rift in the storm.*"

Yes, friends, the spirit which befits the "garment of praise" is the spirit that proclaims "the acceptable day of the Lord," the spirit that is ready to "bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound," the spirit that "comforts all that mourn, to give unto them beauty for ashes, the oil of joy for mourning and *the garment of praise for the spirit of heaviness*"—the spirit that goes into the very heart of tragedy to "build the old wastes and repair the waste cities and raise up the desolations of many generations." Whenever we have made new beginnings or whenever we are ready to make them in our innermost heart of resolve, in our homes, in our church, as citizens of our country and as citizens of the world, there and then can we truly rejoice, for we are *at one* with the very life of all that is and is to be—therein is our *atonement*. None are too old to wear that *garment of praise*. The "younger generation" is not measured by the years men have lived but by the power they have of sharing in *new beginnings*.

"The young generation! Ah, there is the child
Of our souls down the ages! to bleed for it,
 proof
That souls we have."

None are too old in *years*, though there are many who have too long borne about with them a *spirit of heaviness*, to say: "I will greatly rejoice in the Lord. My soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness." None are too old and none too young to robe themselves in a garment of praise.

From the Churches

BERKELEY.—Sunday, Nov. 27th was a full day. The Sunday-school joined with the church in a Thanksgiving service. For the children a story was the sermon. Mr. Speight told the "Blue Bird" very well, and did not spoil it by rubbing in the moral. Then following the simple congregational tradition, Mr. Speight was installed as the minister of the church. The larger fellowship was represented by the Field Secretary, who gave a Charge to both people and minister. Prof. William Carey Jones, on behalf of the church, extended the Right Hand of Fellowship, and Rev. Dr. Hosmer offered the Ordination Prayer. Then the children quietly withdrew, and Mr. Speight preached a fine Thanksgiving sermon.

FRESNO.—Mr. Ruess is working steadily and effectively—congregations and Sunday-school attendance increasing. During November he preached three sermons: "Some Unfashionable Teachings of Jesus." They touched on "Easy Religion," the "Difference between making a Living and making a Life," and "The Curse of Caution and the Cult of Cowardice." On Thanksgiving he had a special service. On Sunday evening he preaches in Hanford, and also spends Monday there.

For the convenience of parents with small children, a kindergarten class, under the charge of various mothers in turn, assisted by girls of the Sunday-school, is held from 11 to 12 of each Sunday.

SAN DIEGO.—Mr. Bard on November 28th took up the second subject in his series of sermons on "The Church and the Problems of Community Life." He spoke Sunday morning on "The Church and Labor; Is the Spirit of Organized Labor Beneficial to Community Life? Would the 'Christ Spirit' Solve the Whole Problem?"

At the meeting of the Channing Club Monday afternoon, Mr. W. E. Blair spoke on the subject "Child Welfare."

The Young People's Reading Club held its regular meeting on the 29th. Miss Lucille Spinney gave a reading of

Shaw's "The Doctor's Dilemma." The reading was followed by discussion by members of the club.

The annual fair and supper of the Woman's Alliance was held on November 30th, afternoon and evening. Booths of fancy and domestic articles, candy, dolls, handkerchiefs and a country market were the attractions. Supper was served from 5:30 to 7:30.

SAN FRANCISCO.—November has been marked by pleasant Sundays and, as a matter of course, good sermons. That not all who usually attend have been on hand every Sunday is not to be expected, for the Exposition has been very enticing and it must have exercised a thinning effect on most congregations.

Evening services began with the first Sunday and have been fairly well attended, but generally with a distinct group of hearers, which after all is very desirable and quite to be expected.

However much a minister may be appreciated, one sermon a day is usually sufficient. If digested it sustains life and renews waste, and if it is not assimilated the consequent discomfort is aggravated by added material, and one is entitled on the day of rest to rest even from the effort involved in going to church more than once.

But the few regulars who were led by inclination to hear what Mr. Dutton had to say on "Preparedness" were well repaid. If those who did not know him expected to hear him range himself on the side of Bryan or of Roosevelt, they were disappointed, for he did not touch on any sort of material armament. The Preparedness he held up was of the mind and the spirit. The war at its end will present opportunities, and make demands of the greatest importance. An era of readjustment and nobler purpose is at hand, and much depends upon how thoroughly we are prepared for the new life that ought to be. His theme for November 28th was "The New World of Our Aspirations and Endeavor: The Republic of Mankind."

The Channing Auxiliary held its usual successful meetings, including an interesting address by a highly educated Persian on the religion of his native land.

Mr. Dutton extended a gracious courtesy to the two young ministers who have lately been settled over the churches at Berkeley and Palo Alto, by a pleasant dinner at the University Club. Rev. H. E. B. Speight and Rev. William Short, Jr., were the guests of honor, the rest of the dozen being brother ministers within reach and a delegation of professors of the School for the Ministry. The meeting was felt to be so helpful that arrangements were made for monthly repetitions.

The Society for Christian Work held two meetings in November; the first one, on the 8th, having for profit and entertainment the members' "Impressions of the Exposition." On the 22d Mrs. Keck and Miss Lee, workers in the Y. W. C. A., told us of the admirable work the organization has done for the women employed in the Exposition. The Club House has been a wonderful help to the comfort of all the girls, especially those on the Zone. Over 2,000 have been made to feel at home there, and that they will be helped to find positions afterwards. All were impressed by the magnitude of this most successful work. On November 5th our Annual Bazaar was held. An innovation this year was tried in holding it only one day, and having a supper at night. All voted it a great success. Our usual high-water mark was not quite reached, financially, but so many counter attractions made it a hard year.

On the Death of a Hero.

All loud, tumultuous peans sung of yore,
That ring in thronging echoes round thy bier,
Find, though of various moods, in joining
here,

A sweet consonance. Now there fitly pour
Upon us, through the softly opened door
Of past and future, year on groping year,
The cries and lamentations far and near
Of little children, and the surge and roar

Of strong men's voices, tremulous with grief,
Here fitly sound the sobs of mothers pale,
Here rise the blessings of the dungeon thief,
The haggard harlot, of old women pale.
Thy death was not alone for this our time;
The ages mourn thee, every race and clime!

—Richard Warner Borst.

Sparks

A little girl always tried to tell her grandmother the text of the sermon, but one Sunday she couldn't recall it. Late in the afternoon it dawned on her and she rushed excitedly to unburden her mind: "O, grandma, I remember it now, 'Jesus said, supper, little children, come on and eat!'"

At the Palace of Fine Arts a conscientious visitor asked the loan of a lead pencil. "I don't take down the names of many of the artists, but I see a good many pictures that I like in this room by a man I never heard of. His name is Medaille d'Or."

"What is that picture?" asked another. "That is a Whistler." "Why, he doesn't seem to be whistling, s' far as I can see," replied the questioner.

Teacher (relating an experience with a tramp): "And then I fainted." *Small Boy*, excitedly: "Wid yer right or wid yer left?" *Harper's Magazine*.

Frederic Almy of Buffalo says that at the recent National Conference of Charities in Baltimore he asked a layman there if he had ever met Jane Addams, and that the response was, "No, I have never met her, but I have seen her in 'Peter Pan.'"

A celebrated vocalist was in a motor-car accident one day. A paper, after recording the accident, said, "We are happy to state that he was able to appear the following evening in three pieces."

As he crawled out of the wreck of his auto, a solicitous friend asked, "Are you covered?" "Yes," he said, sadly; "with mud, blood, chagrin and insurance. Is that enough?"—*Detroit Free Press*.

Little Helen was taken to church for the first time one Sunday. The service was a source of wonder to her, but after the alms basin had been passed and she had put in her mite, her curiosity was uncontrollable, and she turned to her mother. "Mother," said she, "what do we get for our money?"—*Exchange*.

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UNITARIAN BELIEF

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginnings he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

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In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

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Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

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DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Good Tidings

Long ago, they say, a man appeared like a son of God, strong, brave, and clear of sight. He loved beautiful things; he loved children; he pitied and loved the poor. He trusted in God, he cherished great hopes; in his eyes shone the light of a steadfast good-will. When he died, faith, hope and love never died. • Where did this friendly life come from? It came as the stars come, as the flowers and the ripe fruit come, out of the heart of the world, out of the infinite life of God. How else could it come? • Hear now the eternal message. Was there one son of God only to show what God is like? There are a myriad of his children. Open wide your doors and let the infinite good-will flow in; give it free circulation; stay in its light, do its deeds, and speak its words; and lo! the power and love and gladness of God shall possess you here and now; doubts and fear shall pass away. Surely the good life is beauty and power and health. • Doubt it not.

The good will of God is the life at the heart of
the world, and whoever shares it,
shares the immortal
life

Charles F. Dole

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Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift and helpfulness. Contributions should reach 162 Post Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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THE PACIFIC UNITARIAN

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Editorial

In facing a new year the most important question is "What shall I do with it?" Few of us have any very clear conception of what time is for. At any rate we use it to little advantage, so that the end of a year finds us little, if any, better off than we were at its beginning. There are those who manage to show a better bank balance, which may or may not, be of an advantage. Others may have had what they considered a good time, but has it done them any good?

Time is, after all, only an indication of existence. It registers the fact that opportunity still continues. When we scan the indicator of a boiler we know to how much pressure it is subjected and avoid the danger point. New Years is a good time to read the dial and see if we are consulting "safety first." There is no doubt that most of us carry too much steam. We ought to be warned by explosions all around us, and by the increasing frequency with which we are obliged to draw the fires and submit to repairs. Good judgment will prompt moderation and the carrying of considerably less steam than a test shows possible. High pressure is too common a practice in most departments of human activity. It develops nerves and prostration and shortens the life of the boiler. The use of opportunity is the one great and determining question of life. What we are depends very largely on what we have done with it. What we shall become depends upon what we will do with it. Choice is the transcendently important factor in life, and what we choose to do with time determines achievement, and finally character.

We can use it or abuse it. We can improve it or neglect it. We can conserve it or waste it.

From it we may, like the bee, draw honey, or like the scorpion, store poison. We may make it contribute to our growth, or we may by neglect shrivel in our souls and spiritually starve.

Everything is possible if our choice be wise and our will be strong. Nothing worth while will result if we are satisfied with the trivial and make no effort for positive gain. Opportunity is material, but if not used it is but dead material and no building arises to enlarge the city of humanity or furnish shelter for those who need it. We are so constituted that we face much inequality in human endowment and possibilities. We are born with decided limitations of freedom and equality. We cannot do many things we would like to do, and by nature everyone is unequal to something. We are very unequally endowed with capacity and power. Some of us are incapable of the sort of success that seemingly is most sought. Something is left out of our composition or we fail to acquire an ability that is within our reach. There are people, on the other hand, who naturally make money and seem to have no other faculty. There are those who lack the mental grasp to escape from the ranks of muscle toilers and others, more handicapped, who are morally defective, or have so little self-control or sense of responsibility that they must be restrained or cared for by the public.

And so we face the world with wide apart probabilities and reap greatly varied harvests.

But in one respect, and that the most important, we are equal. We may each do the best we can with whatever we have inherited. Opportunity is offered for a possible best to be made of our

lives. All we can do is to do our best. It is not for us to choose cups, but to fill our own, be it large or small. Therein the credit lies, and therein is equal reward.

New Years so closely follows Christmas that the spirit and distinctive significance of the great festival should be a steady light to illumine the way in which we are to walk. Whatever may be our conception of Jesus we are in accord in accepting the childlike spirit as a pre-requisite of that following him which he spoke of as entering the Kingdom of God. To be childlike is to be trustful, to be open-minded, to find pleasure in simple things, to accept life unquestioningly, and to be loving. The final expression of this love for others is service—giving in place of getting, giving life itself for those we love. The final paradox is the love that comes to him who saves his soul, losing thought of it in serving others. May we not, then, conclude that the true Christian is he, whatever his birth or creed, who lives unselfishly, doing the best he can under whatever circumstance is presented, and who seeks his own gain, at all times, subject to the injunction to seek first the Kingdom of God and His righteousness?

What matters belief or creed excepting as it contributes to such saving life? And what comfort it is that even our mistakes may be made stepping-stones on our upward way, if we let them make us humble.

The primal error is the exaltation of self, thinking first of self and most of self,—seeking always self-advantage, self-gain. An excess of self-consciousness spoils many an otherwise fine and lovely character. It is proof positive of weakness when one's thought or one's speech clings lovingly to self. The

large soul forgets self and proves himself a Christian in generous sympathy with his fellows.

It is more than a matter of good manners to be considerate of others. It has to do with fundamental ethics and in fact its lack lies at the bottom of most of the trouble in the world. Lack of consideration makes a hard and unjust employer, and also an unprofitable and unhappy employee. And so it goes all through, even up to the warring Nations,—losing their life in attempting to save it.

One great mistake we make is in feeling that unless everything is easy and pleasant we have ground for complaint, and that hard conditions are necessarily unfavorable. Happiness is good, but we seem to need something more, and life is so ordered that we are quite sure of getting it. Often as we look back on life we realize that hard experiences have been the most valuable, and are able to see that suffering has been helpful. We are not butterflies with a guarantee of sunshine, but men made to meet life with courage, privileged to enjoy much and endowed with a capacity to endure beyond our knowledge until it is proven by experience. What we must do we can do. What must be borne can be borne; but through it all our greatest help is the Faith that Trusts, and a deep sense that God is good, and that His love holds us.

For the new year the American Unitarian Association proposes increased activity. Special efforts will be made to more zealously proclaim the principles of our faith "by employing men and women to work in places where Unitarianism is unknown or misunderstood; by reaching out into the neighborhoods about our established churches with

special meetings; by entering more aggressively upon work in our own churches;" by extending helpful publications; by sustaining the work of the weaker churches; by sending preachers and lecturers into those parts of the country where our gospel is seldom or never heard, and encouraging groups of isolated liberals and by fostering intelligent publicity work in our churches and aiding them to carry out effective methods of developing strength and proclaiming our gospel.

To accomplish this increased contributions are indispensable. Last year the receipts were but \$50,000, compelling the Directors to practice a great many undesirable economies and to give a reluctant denial to the urgent appeals of many good causes. In spite of these economies the expenses of the work exceeded the income by some \$16,000.

At least \$75,000 will be required this year and the Pacific Coast is especially called upon to do more than it has, for we have long been very generously helped.

The present time seems to be especially propitious; the minds of the people must be stirred to consider more deeply the fundamentals of life, and should find support in the truths upon which a vital and rational religion securely rests. The church must be sustained as the special agency to promote faith and trust that may give man strength and courage to meet the great responsibilities that rest upon him.

It may be helpful to those charged with the propagation and extension of the cause of religion as interpreted by Unitarians to gain the point of view of a body of consecrated women greatly interested in the purpose. At the General Conference the Ames Alliance of San Jose prepared the following appeal,

which was not presented, as being a matter of executive concern, properly for consideration by the American Unitarian Association.

Realizing that this is an opportunity to place before the Unitarian Association, through its delegates now assembled, our views of the religious needs of the Pacific Coast Unitarian churches, the members of the Ames Alliance of the San Jose Unitarian Church ask that your honorable body consider the following proposition: That in addition to the literature which is so freely distributed by the A. U. A., you advise that they also send out, at stated periods, lecturers—men and women of national prominence, whose mission it shall be to enlighten the people of the Pacific Coast, many of whom are uninformed or misinformed regarding the principles of Unitarianism.

While the ministers and laymen of the Unitarian churches are doing a good work, we are but a small number, scattered over a large territory, and the co-operation of the stronger, well-established Unitarian centers would be a great aid in carrying on our work.

We believe by these proposed methods, we may interest and bring into active membership, others in the community who are in reality in sympathy with our thought and work.

In asking this, we are not actuated by selfish motives, but because we believe the progress of the world will be best served by a more widely disseminated religious thought, as taught by Unitarianism.

MRS. L. B. WILSON,
MRS. O. P. SHROUT,
MRS. A. P. HILL.

Increasing interest is being taken in ministers' salaries. The salary of a Protestant clergyman in the United

States averages only \$1000 and the social requirements of his vocation render it impossible generally for him to save enough to support himself and his dependents in old age. The salaries scale down from \$1221 among the Unitarians to \$334 among the Southern Baptists. A Congregational authority alleges that in his denomination the clerical wage averages less than \$800 yearly. If the preacher were to save, he would deprive his family of the necessities of life and cripple his own efficiency as pastor and preacher. This condition of affairs has aroused several denominations to render too long deferred justice to their clergy. Movements have been inaugurated to raise for the proper care of retired or disabled ministers and their families, endowment funds aggregating \$67,000,000.

Such expressions as the "religion of democracy," other statements that are tantamount to the deification of democracy, and the cutting out of every consideration that will not comply with its formal and sometimes dogmatic terms are all evidence that many people in these days are being tempted to make of democracy a religion, or to accept it as a substitute for religion.

Democracy means the equality and sovereignty of the people.

Religion is "the practice of the presence of God."

Democracy, far from being in itself a religion, is not even religious unless it is practicing the presence of God. And it cannot practice the presence of God if it is made an end in itself; if, so to speak, it simply practices its own presence; if it fails of connection with ideals which transcend the bare fact or possibility of popular equality and popular control.

Even more specifically, democracy is not practicing the presence of God when

it definitely levels down instead of leveling up. But it cannot level up without ideals—ideals of character and happiness, which are not necessarily implicit in the theory or the practice of popular equality and popular control.

If democracy minus religion is undesirable, then democracy itself can scarcely be taken as a substitute for religion.

The last century and a half has witnessed three mighty movements, all closely interdependent: the movement for individual freedom from civil and ecclesiastical bonds, the scientific movement and now the movement for complete democracy.

We have tried making a fetish of freedom; we got *laissez-faire* and a brood of social ills.

We have tried making a fetish of science; and we got some very threatening forms of monism, of the "left" and of the "right"—of blank materialisms and of equally blank pantheisms and pseudospiritual philosophies and cults.

Shall we, more particularly shall we as Unitarians, who have perhaps been too prone to yield to the temptations already indicated,—shall we make a like mistake with democracy? Shall we make it a fetish? Shall we regard it as an end in itself?

Freedom must recognize that man and society voluntarily in allegiance to nothing may become the involuntary victims of anything.

Science must own its limitations and always subordinate itself to facts—even if some of the facts are too much for it!

Democracy, likewise, must minister rather than be ministered unto.

The difference between democracy and religion reminds me a little of the difference between a ventilating system and fresh air. And when I see men substituting democracy for religion, I am

reminded of some of these patent and very costly schemes of school-house ventilation, which give 50 degrees in one room and 80 degrees in another—but it's against the rules to open a window because then the system won't work!

If freedom, science and democracy are made ends in themselves—then to open the windows will spoil the systems. But if these systems are made to subserve the "plan of God" for human virtue and ideal human happiness their work is but begun. Their true glory will be to serve, not to dominate; to worship, not to be worshipped.

W. G. E., Jr.

[FOR THE PACIFIC UNITARIAN.]

Morning.

To pray is but to cross a field

From crowded rooms, their noise and glare,
Into the star-lit calm of night,

That all the while was waiting there.

The soul is gate-way to the Life,

That breathes through all of kind and space;
We do but lift the bar, and find

That we with God are face to face.

—Frances W. Wile.

Life.

O, Life, just common sentient life,
What joys do you to me impart.

To live, to breathe, is pure delight;

To smell, to feel, to see the light;

To taste, to hear things all aright.

Rejoice, O soul for life.

O, Life that comes from out-of-doors,
Where wondrous mysteries unfold.

To seek, to find some mighty thought,

To learn to use what you have sought,

To praise, to tell the wonders wrought.

Rejoice, O soul for life.

O, Life that brings us much with man,
His various powers to understand.

To meet, to live with human kind,

To know, to feel the ties that bind,

To try to help those that we find.

Rejoice, O soul for life.

—Mary Alice King.

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Notes

At a congregational meeting of the Hanford church, held on December 19th, Rev. Christopher Ruess was chosen permanent minister of the church. He will be installed during the present month.

On Sunday afternoon, December 26th, the cantata, "The Coming of the King," was given at the Santa Barbara church. The music by Dudley Buck is of a high standard of excellence.

On December 19th Rev. Wm. D. Simonds of Oakland spoke on "Jesus and the Empire of Force," and on the 26th, on "Jesus and the Common People." A fine musical program was a feature of the Christmas observance.

The Stockton Sunday School held its Christmas celebration on the evening of December 22d, presenting a Christmas play: "Santa Claus from Somewhere Land." A commendable feature of the entertainment was the bringing by each member of the school of a gift for a child of his own age, to be distributed through authorized channels to children in the city otherwise unprovided for.

Rev. E. Stanton Hodgin addressed the Woman's City Club of Los Angeles on December 17th, speaking on "The Christmas spirit in Our Political and Social Life."

The Bellingham Church held its annual luncheon and bazaar on December 10th and 11th. The Alliance was in charge and a good sum was realized. On December 26th, Mr. Weil preached on "The Christmas that was, that is, and is to be." For the first Sunday in the new year the subject announced is "Is it a New Year for you?"

There seems to be commendable enthusiasm among the Scandinavian Unitarians at Blane. Rev. Fred Alban Weil reports that the president of the little preaching station there, wheels the organ for the service over a rough board sidewalk, from his home over a mile away, and with assistance carries it up two flights of stairs. Of course he has to wheel it back home.

The American Association has under advisement, and has favorably recommended, the republication of Dr. Horatio Stebbins' prayers, and also a volume of his sermons.

The study class of the Long Beach Church at its meeting on December 14th had a fine program in which Tennyson's "Holy Graal" and Lowell's Sir Launfal" held a prominent place. There was good music, and pleasant remarks from Rev. Francis Watry. The Social Club had a delightful meeting on the following day.

On December 19th, Rev. Howard D. Bard of San Diego, spoke on "The Church and Amusements." The Channing Club and the Young People's Reading Club omitted December meetings on account of the Christmas holidays but take up their work early in January.

Dr. Jerome Hall Raymond of Chicago has been engaged for a course of six lectures beginning January 15th.

At the last meeting of the American Unitarian Association, it was voted to provide for special addresses on the Pacific Coast by Rev. Samuel M. Crothers; in Idaho, Montana and Eastern Washington, Rev. J. H. Dietrich and Rev. Manfred Lillefore; in the Pacific Northwest, Rev. W. D. Simonds.

The December sermons of Rev. Joseph Gail Garrison of Eureka were on "Why Did Jesus Die?" "The Infinite Biological Urge," "John Greenleaf Whittier" and "Some Christian Traditions."

The Unitarians of Seattle at its annual bazaar held on December 1st conducted a "Country Village," which was formally opened by Mayor Gill, who turned over its keys to its official representatives.

Up in Portland, Oregon, the case of a man charged with embezzlement was turned over by Circuit Judge Gantenbein, before whom it was being tried, to Rev. Wm. G. Eliot for arbitration and settlement.

Rev. Christopher Ruess announces for the sermon subjects for January the following: January 2, "Why Unitarianism

Does Not Sweep the Country"; January 9, "The Difference Between the Unitarian Principles and the Acceptance of Some of the Unitarian Views by the 'Liberal Orthodoxy' of Our Day"; January 16, "The Meaning of the General Decline of Church Attendance in Our Time"; January 23, "The Meaning of the Word 'God' to the Man of Today"; January 30, "The Meaning and Place of Prayer in the Religion of the Twentieth Century."

On January 23 an evening service will be held at which several Unitarian leaders from other parts of the State will participate, and Mr. Ruess will be formally installed as minister of the Fresno church.

During the last five years the student attendance at morning prayers in the chapel at Harvard has increased twenty-five per cent. There has been a large increase also at the Sunday morning preaching service. A professor says concerning the chapel service: "Having no responsibility for the conduct of worship in the chapel, I may say that I know few places where there is a service of greater dignity and beauty, and that I have never attended prayers at any other college which approached in effectiveness the service of morning prayer in Appleton Chapel."

Rev. Christopher Ruess, in his sermon prelude of December 12th, at Hanford, spoke of the National Anti-Tuberculosis War, and its reduction of the death rate by 23 per cent, earnestly urging education.

"We need clinics, dispensaries, hospitals and sanatoria, but that is a very small part of the battle; we must stop making consumptives; to be well we must live well; to live well we must know how; to know how we must be taught. The war against tuberculosis and against every other disease known is first of all an educational problem. 'Doctor' means teacher, but we have nearly forgotten the meaning of the word, so have the doctors."

The women of Unity Circle of Alameda held a two-days' bazaar at the Unitarian Church on December 9th and 10th.

It included a luncheon and an afternoon card party.

Dr. W. K. Vance of Fresno gave an attractive lecture on "Robert Browning Made Simple," in the Unitarian Church on the evening of December 17th. A California dinner in Spanish style preceded the lecture. It is the purpose of these Friday evening affairs at the Unitarian Church to afford a homelike evening once a week outside of holiday weeks for men and women and families who have no firesides of their own, but are living in hotels, rooming houses and apartments.

Rev. E. Stanton Hodgin took for his sermon subject on November 21st, "Lessons from the Early New England Theocracy." He said: "If we will cease to identify God with the supernatural and regard the whole natural world of life as God's world and all the laws of nature and of life as God's laws, then we begin to lay the foundations for a theocracy in which we may all believe. All our laws and institutions must be tested by their conformity to the laws of nature and their capacity to minister to life. If they fulfill this test they are of God. All truth is a revelation of God and every truth-seeker, whether he be in the laboratory, the observatory, the church or in the common walks of life, is a worshiper of God, whether he recognize it or not. If all our public servants and legislators could feel the divineness of their calling, could feel that in their every act and attitude they were either strengthening or weakening the Kingdom of God on earth, it would add to the dignity and power and righteousness of their achievements immeasurably. If every voter could approach the ballot box with something of the same reverent devotion he would do greater honor to his citizenship. What we must do is to make our democracy a theocracy in fact; accept our rights and privileges of citizenship not as rights at all, but as sacred duties and services that are divinely put upon us."

On the afternoon of December 1st the chapel of the Unitarian Church at Portland was well filled at the celebration

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attending the fiftieth anniversary of the founding of the Women's Alliance. Mrs. Charles W. Burrage was the only survivor of the charter members. She gave interesting reminiscences of its beginnings. Mrs. T. L. Eliot, wife of the pastor emeritus, gave an interesting sketch of the Alliance from the time of her arrival in Portland in 1867 up to the present time, recalling many incidents of the early days. An interesting feature was the fact that the tea table was presided over by the daughters and grand-daughters of charter members of the Alliance.

Rev. J. D. O. Powers, of Seattle, devoted his sermon on December 5th to "The Genius of Booker T. Washington." He said in part: "Frederick Douglass, one of the greatest leaders of the negro race, said, 'We are not to be measured by the heights to which we have attained, but by the depths from which we have arisen.' Judged by this standard Booker T. Washington is one of the great characters of, not alone the colored race, but of any race. For he started as a slave child, never having known or seen his father, and by the dint of his genius made himself the greatest educator of his generation, representing in his character as someone has put it pithily, 'the thrift of Franklin, the ideality of Emerson, the insight and humanity of Lincoln, the dignity and loyalty of Washington, and out of this spiritual inheritance becoming an American of the Americans.' Born in 1858 or 1859 a slave, forced to work in the salt mines and the coal mines as a child, he slowly made his way through Hampton Institute. He began to teach there, then was sent to Tuskegee, where he started his educational career less than a third of a century ago in a shanty and with thirty poor negro children. Such was his genius and his power that to-day there stand where the shanty once stood, more than 100 of the finest and best-equipped of modern college buildings, with an attendance of 2,000 students, with an endowment reaching into millions."

At Hanford, Mr. Ruess is trying a promising experiment. A light picnic

supper is held at 5:30, followed at 6:30 by the evening service. A sermon prelude deals with current events, and an after-church class, known as the Fellowship, affords an opportunity for questions and discussions.

At a meeting of the "Brotherhood of the First Congregational Church" of Portland, Oregon, held on December 6th, Mr. Samuel Eliot, son of Dr. T. L. Eliot, was the guest of honor. Mr. Eliot has been engaged for several years as social settlement worker in Woods' River, a suburb of Pittsburgh, Pa., and was in Portland to attend the golden wedding of his parents. He gave an interesting account of his work and of what is being accomplished in social settlements.

In his sermon on December 5th, Rev. E. Stanton Hodgin of Los Angeles spoke on "Democracy's Debt to the Dutch." "The results of the eighty years' war between the giant Spain and the pigmy Holland were most astonishing. Spain emerged from the contest exhausted, decadent and bankrupt, never again to regain its place of power and prestige in the world, while little Holland came forth triumphant, prosperous and opulent, with her merchant fleets on every sea and her colonial possessions in every quarter of the globe. Why was it that Spain, with her apparently exhaustless resources, should have grown ever weaker and weaker, while Holland, at the beginning so poor that she could apparently barely keep her dykes in repair and almost without visible resources, should have waxed stronger and stronger with each succeeding year? The difference was in the inner life of the people, in the character of their faith. In this respect they represented the two extremes of European life. Spain stood for bigotry, intolerance and persecution; Holland stood for freedom, tolerance and the helping hand. The watchword of Spain was elimination; the watchword of Holland was incorporation. In our individual life and in our group life we can follow the example either of the one or the other. We can make our lives exclusive,

haughty, unsympathetic and intolerant or we can make it inclusive, sympathetic, helpful and humble."

The influence of Unitarianism in the field of education was discussed on December 12th by Dr. J. D. O. Powers of Seattle, who spoke on "Get wisdom, but with all your getting, get understanding." Among the great leaders mentioned by him were William Ellery Channing, founder of modern Unitarianism; and Horace Mann, a devoted Unitarian, who was founder of the public common school system.

Other founders referred to included Miss Elizabeth Peabody, kindergarten; the Rev. William G. Eliot, of George Washington University, St. Louis; Ezra Cornell, Peter Cooper, Jonas Clark, Cyrus Pierce who built the first normal school of the country; and the founders of Harvard and Stanford Universities.

"Best of all," he said, "this work has been thoroughly unsectarian. Its attitude is that of thorough scientific investigation, open-mindedness towards all phases of truth and absolute freedom of teaching and speaking, ever maintaining that the end of education is character and service to humanity."

On the last day of November a reception was tendered to Rev. Walter Letham by his congregation in the Victoria Unitarian Church. Mr. E. Burtt Morgan, president of the Board of Trustees, was chairman. In the course of his remarks he pointed out how fortunate the congregation had been in twice successively being able to attract two such capable men as Mr. Speight, the previous pastor, and now Mr. Letham, who inspired all who had the pleasure of listening to him. Among the speakers of the evening were Mr. J. Gunn, the father of the Unitarian cause in Victoria; Mr. Hall, who spoke of the broadening and satisfying effect of the Unitarian religion on the inquiring mind; Mr. Rand, who emphasized the need of more Unitarians in Victoria; Mr. Llewellyn, Mr. Ferris and Mrs. Graves, who expressed their great pleasure at being present to welcome Mr. Letham to Victoria. Mr. Letham thanked the speakers for their kind

remarks and said that he was sure such hearty support, and kindly feeling argued well for the work in Victoria.

The Los Angeles young people, on the evening of December 17th, gave an "Evening with the Operas." The program included music, tableaux and short explanatory talks on the operas. The proceeds were used by the young people for their Christmas charity work.

Berkeley has taken a forward step in the matter of church bazaars since they successfully practice co-operation. On December 5th a union bazaar was held in the Congregational Church in which the First Christian, the Epworth Methodist and the First Unitarian also joined.

Rev. E. Stanton Hodgin, on December 19th, spoke on "Lessons from the Struggles of the Huguenots." In driving out the Huguenots, he said, "France literally tore out her own soul and handed it over to her enemies. To their credit they received it gladly, nourished it and made the most of it. Never did a nation make a more priceless gift to her enemies than did France, unintentional as it was. These Huguenots were in most respects the very salt of the earth; they were the leaders of their time in skill and ingenuity, in all the arts of industrial and commercial life, in intelligence and in morals. They brought to the nations who received them renewal of life, commercially, industrially, intellectually and morally.

"The Huguenots made no attempt to maintain their own identity, but assimilated readily and quickly with the peoples around them. It would be as difficult to segregate the Huguenot blood today and identify it as it would be to separate out and identify the leaven in a loaf of bread after it has been baked. Wherever there has been a struggle for liberty in the past 300 years; wherever there has been an attempt to realize the higher ideals of humanity, there we find the Huguenots among the most eminent leaders and the staunchest supporters of it."

The message of Christ for modern life formed the theme of a sermon preached on December 19th by the Rev. J. D. O. Powers of the Seattle Unitarian Church, in which the struggle of Alfred Williams, blacksmith-poet of England, for education and success was used as an example of the importance of saving "fag-ends of time."

"What wonder that we are so often in mental and spiritual penury, restless, dissatisfied, unhappy and ill at ease, going hither and yon in quest of that which is always nearby, nearer than our breathing and our thinking if we did but realize and know it. Heirs of a wealth, mental and spiritual, beyond the power of numbers to reckon, too many of us live as paupers. All of us throw away enough time which if rightly used would bring us such riches of the heart, such vast treasures of the mind that neither moth nor rust can corrupt nor thieves break through and steal."

From Channing's Notebook.

To live—to have spiritual force—is the great thing.

To look forward, we must gain an eminence.

God thinks of all beings; so should we. * * * A lovely spirit does spread.

Every soul has its own warfare, but still we may help one another.

There should be faith in the possibility of impressing others with our own highest views.

He does not understand self-sacrifice who does not desire to conceal it.

Joy comes from having *great interests*, not from idleness; from great affections, not from selfishness; from self-sacrifice, for this knits souls: from great hopes.

The question is, What can be done by an all-consuming desire to do good, by the action of intense, absorbing love to our fellow-creatures? Can they stand before it?

To live in the world and know the worst of it, and yet hope and strive for its improvement—taking courage from God—how much nobler than to dream of the millennium in our closets!

In Memoriam

William Jones.
By J. G. Biller.

Our hearts are too full of grief, over the death of our pastor, and loving friend, to begin forming plans for the Church work; of course the work will be taken up again in a short time, at present no one feels like taking it up. We all loved Mr. Jones too much to think of dropping the work that meant so much to him and it would go on, if for no other reason, than we would know it is what he wanted us to do. You cannot realize what the death of Mr. Jones means to us. We can fully realize how the disciples of Jesus felt, after their Teacher and Master was taken from them, all their discouragement, grief and sorrow. He has left an impression on our lives that must be ever a guiding hand in a higher, kinder and more brotherly life.

His work in Pomona was not confined to the Unitarian Church, he mingled with other religious denominations and impressed them with the fact that he was "just friendly." This being "just friendly" was beginning to bear fruit. When the Southern Methodist Church had its conference at Pomona the Bishop was so impressed by this friendliness that at Mr. Jones' request he sent one of his young ministers to preach in our church. That young man will long remember his welcome and greeting by the congregation of the Unitarian Church of Pomona. After the services the whole congregation gathered around him, clasping his hand and expressing their kind feelings and appreciation of the religious sentiments of his sermon. No one in that church was as happy as our pastor, to know that a long step had been taken in the path of love which he so longed for all to travel.

It was when he was talking to his Sunday-school that Mr. Jones was to me, at his best, his great simplicity and love reached out to the children and he knew so well how to bring great religious truths to the comprehension of the child's mind.

That best portion of a good man's life
His little, nameless, unremembered acts
Of kindness and of love.

—Wordsworth.

Gifford H. G. McGrew.

On December 8th, at his home in Berkeley, Mr. Gifford H. G. McGrew, a highly respected citizen and active in the Berkeley Unitarian Church, died after a protracted illness. He was a member of the faculty of the Pacific Unitarian School for the Ministry and enjoyed high regard in the community.

Mr. McGrew had been in failing health since last January. Five weeks spent in the Santa Cruz mountains in the summer gave him renewed strength, but his health failed again this fall, and he had been confined to his bed for several weeks. All the members of his family were with him at the end.

Born in Milton, Indiana, in 1851, Mr. McGrew was graduated in 1874 from Harvard University. He was married the day after his graduation. Six years later he was graduated from the Harvard Divinity School and at once entered the teaching profession. For several years he was in the faculty of Buchtel College, leaving there to become principal of the high school at Wareham, Mass. He resigned from teaching later and acted for several terms as grand lecturer in Massachusetts for the Masonic order.

In 1899, with his family, Mr. McGrew came to Berkeley, where he had resided ever since. He was for a time in the recorder's office at the University of California and later entered the faculty of the Unitarian school as professor of Greek and librarian, a position which he occupied to the time of his death. In other branches of the church work here he was similarly active, being formerly trustee and secretary-treasurer.

He is survived by his widow, a son, two daughters and his father—89 years of age.

Silence.

Times—when there's a lull in the headlong rush
Of life's strenuous, fleeting hours,
Sureease from care, and the weleome hush
Of peace with its spiritual power.

Then, is solitude sweet, when silence speaks,
In communion divine with the soul,—
Inspiration giving, to him who seeks
Strength, to strive, again, for the goal.

—L. W. Pratt.

Contributed

The Battle of Knowledge.

Dear Editor UNITARIAN:

I have been remiss in not having sent anything for our magazine in so long. There is one thing that all we, who, out of the maze of our world's ignorance have discovered the entrance to the path of knowledge, should be ever doing, and that is to be ever recommending good books. When we have time we should review them for the prints we support. I can't send a review to-day, but I will speak of a book. Stephen Paget's "Faith and Works of Christian Science" is a valuable book in the study of that subject which we all should investigate. His book is recommended in the article on Christian Science in the Eleventh Encyclopaedia Britannica, and recommendation in that scholarly work generally implies much merit in the recommendee. Paget is an English M. D. and scientific writer of distinction. People should speak to their librarians of this book. We should not only recommend, but all who can should also buy serious, good books and cause as large a circle of friends as possible to read them. We bear individual responsibility for the lifting of our world from its ignorance. And we should spread our discoveries of good things to those as averagely fortunate as ourselves, to one another.

Here is a testimony on the cultural state of barbaric America: In my whole life, thus far, I have had just about two or three first-class books personally recommended to me by competent people! I speak of our American maze of ignorance! Ignorance is still, in this twentieth century, the cardinal fault of most of us, and of the world. Spread-eagle political orators have deluded our American people into thinking ourselves an "educated nation," for you know public schools originated in America! And what do our public schools, pray, from the kindergarten to the universities we are sent through, do for us, beyond hammering the a-b-c of how to read and write into our wooden, obstinate, youthful heads? I suppose no great educator ever thought an individual would get its

education in a public school! ("Its" is the correct pronoun for callow years.) Public schools furnish us only the tools with which, in a life, we *might* build us an education. If we don't read the books of the educators of our world that are published year by year, we don't keep in the company of the live "lifters."

Books are recommended to us frequently by acquaintances whose competence to do so we somewhat question. Books are recommended to us monthly in the leading magazines, and most people question both the reviewer's competence and disinterestedness, though the judicious few discriminate and credit reviews from certain sources. Most people should acquire a more exact and scholarlike habit, and more follow-up subjects in the books referred to by competent writers. We have not paid enough attention to bibliographies they give. I suggest, and ask our Unitarians to spread the suggestion, that our "most people" could well do this: if you are interested in a subject, see what Eleventh Britannica says upon it, have you to drive twenty miles from the ranch to see a Britannica; then follow up your subject in books that the Britannica article will recommend. To-day your "People's University" will enable you to get those books. Eleventh Britannica is scholarly authority of our to-day. Most people could advantageously and wisely make it a starting point.

In many libraries in California and elsewhere, I have regretted to find that a group of permanently valuable books have been drawn once or never during a term of years, while such trash as "The Winning of the Iron Lane" is stamped for each and every week. The reading of a community, as of an individual, shows the intellectual status. Is some standard stamped once for three years? There *may be just one* "village Emerson" in that town! Year by year generations of young men are not directed to the true sources for their education. The American people remain an ignorant people.

The giant Paine in 1776 gave Demos political equality and freedom in America. We should still probably be an English colony but for that colossus. One of the most competent and investi-

gative of American historians says that, if perchance America had still gained independence, but for Paine the new country would have been another monarchy. (The members of Congress were of the gentry. Paine made the rights of the common man understood.) But to most contemporary Americans this is Greek I'm speaking. Harvard students will ask, "Do you mean Paine the Southern novelist?" Demos would still probably be spoken of as "my" by some English or American king were it not for Paine. But the point I'm driving toward is this: The year 1876, when the American Library Association was formed and the era of the "People's University," as the free library has been well called, practically began, marks an epoch in human annals equally with 1776. Though he gained *political* freedom and equality, here, with independence, work-a-day, unmonied Demos needed that crowning institution of a national educational system, the free public library, to give him *intellectual* freedom, and equality of intellectual opportunity with his rich cousin in the university dormitory. Moral: Our American people *could* become an educated nation if they well used their libraries.

Perchance this may show some impecunious maid or youth how an education may be got, have they but learned to read. I know that Demos doesn't know, yet, of the new opportunities that are his since 1876. I work beside him and have but lately learned myself. Unitarians, scientific Christians, should be speaking of the first-class books continually. We need to paraphrase and apply the parting advice of the old Scotch farmer to his son: "An'—Jock—be—aye—stickin' in—a—tree. 'Twill be—growin' — when — you're — sleepin'." And each of us should be ever influencing our community to use the better books in the library, and be working that library money is not spent for clogging fiction. Such work is both positive and retracting, for if you get the money spent for a good book, be it little used, you may still have crowded out some clogging weed from your library.

Why, too, can't we have a thousand evening "reading clubs" in America to

one that we now have? They might furnish sadly needed sociability in our cities, besides being educative. Scores of debated reading topics present themselves. Many people find Christian Science hard to estimate alone. I have known of many people who have gone over from even Unitarian churches to Eddyism. Such mistakes are very regrettable and we should study to prevent them. One could ask a few friends to "chip in" and buy Paget's and other books and meet and begin with a co-operative reading up on Christian Science. Paget's is a small book. Macmillan's, New York, publish it. Lyman Powell's "Christian Science, the Faith and Its Founder," (Putnam's, N. Y.), is also good. For years Mr. Powell studied Christian Science. He traveled more than twenty-five hundred miles to verify statements in Milmine's "Life of Eddy" and he says, "I am glad to be able to testify to [its] singular accuracy. . . ." I find Samuel Clemens' "Christian Science" to be a well-executed piece of serious and important work; and after reading and comparing the two biographies by Milmine and Sibyl Wilbur, I agree with Britannica's commendation of the one by Milmine.

The "problem of error" and ignorance, like the "problem of evil," is a tremendous problem. We must fight error and ignorance ever. We need to continually plant seeds of knowledge, lest error and false thinking get too great a start and occupy all the garden. We bear individual responsibility to foster knowledge in this world. I outline some ways of working. Can you give even slight helps or hints, by writing for the prints you support? You cannot with Browning say, "I have done all I could," unless you write, nor have I, like Milton, striven to "present my true account, lest he, returning, chide."

Your journal and its editor work at the educating of our world; we should be constantly faithful to the light given us.

* * * * *

Multnomah County and Portland, Oregon, have one of the finest "People's Universities," built by the county's own money, that I have seen at all. I recently spent a beautiful day in Portland.

The snow-covered volcanic cones of St. Helens and Hood seemed scarcely five miles from the city. The next day on the train as I rode down through the beautiful Willamette Valley, I strung together some rhymes. It's a misdemeanor, Mr. Editor, to publish verses of this quality; I put the responsibility on you, but doesn't some flattery in the family sometimes hearten up the one flattered? So I send you the verses.

HENRY STERRING.

PORTRLAND, OREGON.

Portland, town of beauty!
One October day
Shared I in your bounty.
Take this little lay,
Cherish it an evening,
Toss it, then, away.

Lovely bloomed the roses,
Lovely maids caressed;
Scarlet blushed Queen Maple
'Neath King Autumn's kiss;
Sturdy strove the fir tree
In the ocean's mist.

Steady pressed the rivers
Toward the sea below;
Calmly gazed the ancients
From millenial snow,
Watching generations'
Firefly come and go.

Beauty, what's your function?
Place in Nature's plan?
Beauty calm my spirit!
Nature's beauty can:
Strengthen me for struggle,
'Scapeless, e'er, by man.

On the Heights.

"Prayer is the contemplation of the facts of life from the highest point of view."—Emerson.

Apart, above the grim, unlovely scene,
And other than the dread, the hurt, the scar;
This be my prayer—to gaze from Thy serene
Calm and unshaken on the things that are.

Not intercession. Should'st Thou intercede,
Sparing the birth-pang, risk the glorious
birth?

Or should I pray, who know not what I need,
Beaten and blinded by the blows of earth?

Souls of the nations, in these upper airs,
Ye watch with God, your children's hour of
strife,

Praying the purest and the only prayers
May haste the dawning of their wiser life.

And ever rising to the mountain-height,
I, too, may seek and find a peace untold;
My feet upon the cloud that veils the fight,
About my head the glory of the gold.

—A. J. L.

THE PACIFIC UNITARIAN

Care of Aged Ministers.

To the Editor of the Pacific Unitarian:

The undersigned desire to call to the attention of the Unitarian churches the inadequacy of the existing provision for our aged and invalid ministers, and for their widows and dependent children. We have, it is true, our relief and pension funds to meet the varying needs of our ministers. Information concerning these funds was published last spring in "A Statement Concerning the Relief and Pension Funds Available for Unitarian Ministers and Their Widows," which was sent to all our ministers and churches, additional copies of which may be had on application. These funds are administered by careful and responsible men, who avoid overlapping and make the money at their command go as far as possible. There are, however, a good many cases in which lack of money prevents any prompt or adequate action. We are particularly deficient in funds available for the widows and dependent children of our ministers. As was shown in the "Report on the Salaries of Unitarian Ministers," read at the General Conference in San Francisco last August, it is practically impossible for a married minister to save anything out of the very meager salary he receives. Such a minister, dying in young or middle life, often leaves his widow nearly penniless, perhaps with young children to rear. These widows, who have helped their husbands to minister to our churches, are morally entitled to assistance, at least while their children are young. Such cases come again and again to the Society for Ministerial Relief, but the Society's income available for such applicants amounts to but little over \$600 a year, already assigned in small grants to beneficiaries, scattered from the Atlantic to the Pacific, who cannot be cut off for the benefit of new applicants. Just at the present time there is especial need for an enlargement of the funds of the Society available for these widows and children of ministers, to enable the Society properly to care for certain urgent applications now before it. The sons and daughters of our older ministers, who have themselves prospered, or persons who recognize their

debt to some devoted minister, are asked to contribute towards this need; either making a contribution for current use, or an addition to the permanent funds of the Society. We suggest that there could be few better memorials of an honored minister than a fund, bearing his name, the income of which should be used to meet these pressing needs.

Contributions may be sent to any of the undersigned, and will be used for the Emergency Fund unless the donor specifies that they are to be treated as permanent additions to the endowment fund.

(Signed)

JAMES DE NORMANDIE, *President.*

CHARLES F. DOLE, *Vice-President.*

FRANCIS G. PEABODY, *Vice-President.*

HENRY WILDER FOOTE, 22 Highland
St., Cambridge, Mass., *Secretary.*

STEPHEN W. PHILLIPS, 10 Postoffice
Sq., Boston, Mass., *Treasurer.*

A. U. A. Nominating Committee.

The nominating committee of the American Unitarian Association met on December 21st and organized with the Hon. Sanford Bates of Boston as chairman and Rev. Charles A. Wing of Concord, N. H., as secretary.

The vote under which this committee was appointed is hereto appended:

"Voted: That the President shall appoint immediately after the annual meeting a committee of five members of the Association, no one of whom shall be an officer or director, to serve as a nominating committee. The names of this committee shall be printed in the annual report and in the Year Book. It shall receive suggestions of names of possible candidates up to the first of February preceding the annual meeting, and shall publish a list of its nominations in all the denomination's papers before the first of March. Other candidates, besides those selected by the nominating committee, duly nominated by fifty adult Unitarians, of whom not more than five shall be members of one church, society, or parish, shall be added to the official ballot, properly designated as nominated on nomination papers; provided, however, such nominations are duly submitted to the nominating committee before the first of April preceding the annual meeting. The nominating committee shall prepare an official printed ballot for use at the annual meeting, publishing copies of it in all the denominational papers before the first of May preceding the annual meeting. The first committee shall be selected from the members of the present

nominating committee whose terms expire in 1916, and from the proposed members on the ballot submitted to this meeting."

It was voted to proceed in accordance with this vote and along much the same lines as previous committees have proceeded.

The nominating committee, therefore, desires to announce that it is prepared to receive suggestions of available candidates for nomination of the following offices, viz: president; a vice-president from each of the following districts: Northern New England, Southern New England, Middle States, Southern States, Central West, Rocky Mountain States, Pacific Coast and Dominion of Canada; secretary; assistant secretary; treasurer; and six other directors, four of whom must be from New England, one from the Middle and Southern States, and one from the Western States and Pacific Coast.

All suggestions and correspondence should be addressed to the chairman or secretary and be in the hands of the committee not later than February 1st.

LOS ANGELES, Nov. 13, 1915.
1921 West 41st Place.

PACIFIC UNITARIAN,
San Francisco, Cal.

DEAR SIR:—

In an article published in the *Examiner*, the remarks of Professor Overstreet have inspired me to offer the following suggestions, and while it will not appeal to conservatives, if the Church desires to take its proper place in the new order of things, considerable reconstruction must necessarily take place.

We cannot close our eyes to the fact that as Professor Overstreet remarked, "That the world is ripe for the formulation of a new religion." While he thinks it will come through the "great cults arising," why may it not come through the Unitarian Church, which is so well fitted to give forth the true message to humanity? It has made its great mistake, while recognizing the Christ is an evolution, and has stopped there, instead of recognizing the need of proving that all are potentially a Christ, and that to become practically so, we must obey the commands, and prove our worthiness by manifesting the "signs that follow those who believe."

Intellectuality is one of the riches which debars man from the kingdom, and it is indeed "harder for camel to go through the eye of a needle than for the rich man" (which refers to anything which keeps us from being receptive to the higher) to enter the Spiritual Kingdom.

"Much which is peculiar to the period of to-day, is also peculiar to the Alexandrian period." This fact is self-evident to all who are not bound by any church or cult, and it will be the organization which has the courage of its convictions which will lead the world out of darkness into light. We are in an age when the people are tired of talk, and it is particularly obligatory on those who recognize the Divinity of Man, should prove "by their works" that they are of God.

The coming religion is embodied in *Revelations*, which give a new setting to the symbolism of the older prophets of the past, present and future, in one grand conception of the Kingdom of God, which is to be established on earth. As John was in spirit when it was revealed to him, and we must be in spirit to gain the true interpretation.

It is not to be expected that all will take kindly to the idea of a religion which embodies social service and self-development, etc., but whoever are willing to study the science of being, will become a magnet which will draw to them those who are seeking enlightenment, which cannot be found in the churches of to-day. The people must be taught the value of Biblical culture, as well as classical culture. We must separate the chaff, which has been the creation of mediæval commentators, from the truths, which the twentieth century are revealing.

Theosophists are proclaiming the coming of a Christ, and many of them recognize a certain Hindu as the one ordained to come forth and teach the world, if he makes good. They have even organized a branch of the society to concentrate upon the Christ. They have published his message in book form, and it seems to me that every intelligent person should proclaim an ideal Christ, not the weak, puerile, paltry ideas this so-called Christ has given forth. Some of the churches are preaching the coming of a Christ, and others seem to think unionification is the solution of the great unrest which is pervading humanity. This account of Professor Overstreet's remarks is the first intimation that the Unitarian Church is at all alive to the needs of the hour. The subjects which are discussed from the pulpit prove that the Church does not realize "The whole creation groaneth and travaleth in pain." Every day we ought to be more troubled at our apparent inability to cope with conditions, but when we combine our efforts to deliver humanity, we will find the description of the New Jerusalem, as described in *Revelation 21*, will be perfectly realized.

In order to accomplish the desired end, instead of sermons, there should be a subject for open discussion, as in any school, and it is about time people are awakened to the necessity of developing their brain-cells, and as the Bible states, they must "work out their own salvation." We have a grand illustration of what may result in the account of the "Day of Pentecost." When in like manner any group is formed, with a concentrated purpose to gain the truth, there will be great revelations given to the world.

THE PACIFIC UNITARIAN

The time is ripe for this change, and it must come, and it will be the iconoclasts who will bring it about. Professor Overstreet shows that he is made of this metal, and his prophecies are no idle words.

It is my purpose to give forth in serial form the result of many years of study and research, which embraces the different cults, sciences, etc. My one aim is to help humanity, and if you look with favor on this short synopsis of what has taken me many years to formulate, I will be pleased to consider any proposition you may offer. There are avenues open for me to publish the message to the world, and the only point for me to consider is, which is the right channel through which it can be expressed.

Trusting I may hear from you at an early date, thanking you in advance,

Respectfully,

(MRS.) IDA GASTON.

Letter from Seattle.

SEATTLE, WASH., Dec. 30. 1915.

Editor PACIFIC UNITARIAN:

Being one of the "small body of fine people" in support of Rev. John Carroll Perkins—referred to in your editorial in the December PACIFIC UNITARIAN—I gladly report that the chapel of the new church building in Seattle was finished in time for use on Christmas Sunday, December 26th, and we sat "under our own vine and fig tree" and listened to one of Dr. Perkins' inspiring sermons, rejoicing that the task set for ourselves had been accomplished. The chapel was filled to capacity, and after service there was much hand-shaking and congratulations among the people.

Now we pay no more rent, and the next step will be to erect the main building, as means and opportunity offer. I am quite certain that I express the feelings of the remainder of the "small body" when I extend you thanks for your appeal to the generosity of other churches and individuals of the liberal faith.

Some one has said, "If you want to be happy give something away," and surely all Unitarians want to be happy, and not the least happy will be the recipients, the University Unitarian Church of Seattle.

MRS. M. B. CAUKIN.

Events

The Unitarian Club.

On December 16 the Unitarian Club devoted its meeting to a farewell testimonial of respect to Rev. Clay McCauley, who sailed for Japan on the 18th. He was given the whole evening and it was heartily enjoyed. He read an admirable paper on the opportunity now offered of presenting to the Orient a national religion as expressed by Unitarians. It was an authoritative statement for his experience and his knowledge of the Japanese people are extensive. He has perhaps a more intimate acquaintance with the real leaders of Japan than is enjoyed by any other foreigner, which gave weight and interest to the statements made at the conclusion of his address when he answered, familiarly, a number of questions asked by various members of the club.

He said: "The morals of the Japanese are no worse or better than ours are in America. If anything, the balance is in favor of the Japanese."

"As to their honesty and business integrity," he added, "I might say the same. Over there they have honest men and dishonest, and the percentage approximates ours. You must remember when Japan was opened to the white races they had some bad examples set them. Exploiters from America and Europe went in there and showed nobody any mercy."

"The history of the building of the railroad from Yokohama to Tokio, which was done by foreigners, would not look well in print, and the building of the fortifications around Tokio, which was done by white people, was another scandalous proposition. So you see if there are bad Japanese it may not be entirely their own fault that they are bad. My observation is the business men of Japan are quite as safe to deal with as elsewhere. It is not so that Japanese bankers employ Chinese cashiers because they can't trust their own people. The only Chinese employed in banks are those who are needed to handle Chinese accounts."

He told of the remarkable strides Japan was making in industry, education, science, sanitation and the arts. He

said Japan was the advance guard of our civilization in the Orient.

In reference to America's relations with Japan he said: "As far as I can see, Japan wants to be our friend, and I see no danger of any conflict. Japan was aggrieved at some of the laws passed in California discriminating against the Japanese. Japan does not object to stringent immigration laws, as long as all nations are placed on equal footing. She realizes that we have our economic troubles and that we must protect our people, but she does protest against being singled out and legislated against."

He discussed the splendid work the Japanese had done in Korea toward raising up a debased people and giving them something to work and live for. As to China he said he was assured by the leading men of Japan that their country had no dishonorable designs upon this great empire, and that its integrity would be maintained as far as Japan was concerned.

New Minister at Victoria.

It is very gratifying to find that the vacancy occasioned by the transfer of Rev. Harold E. B. Speight from Victoria to Berkeley has been so soon and satisfactorily filled.

In the Victoria *Times* of November 22d appears the following favorable report of the first sermon of the young Canadian who has succeeded Mr. Speight:

Arriving in the city on Saturday afternoon, Rev. Walter G. Letham, the new minister of the Unitarian congregation here, preached his first sermon in the church, corner Fernwood Road and Fisgard Street, yesterday morning.

Mr. Letham made an excellent impression both by his personality and the matter and manner of his address. He is a young man, earnest, cultured, eloquent, and his address was one to inspire and stimulate thought, which, after all, should be the true aim of any sermon. His theme was "The Harmonious Life," and he emphasized the need for the symmetrical development of the whole personality—body, mind and spirit.

In a few introductory words Mr.

Letham expressed his pleasure at being with the Victoria congregation, and reminded them that numbers were not a criterion of the importance of their work. If all labored together in sympathy and the bonds of a holy enthusiasm, their work must prove a real success. On the theme of his address, Mr. Letham said, in part:

"Some lives are simply collections of opposing forces. There is no definite objective, to which everything else is secondary, but simply a vague type of existence in which the individual is tossed about upon the capricious billows of circumstances. As a consequence, there is within him nothing but perpetual strife and discord, and all the gifts and faculties with which he entered the arena of human life become a hopeless and melancholy jumble. If the life of the individual is to be harmonious, all his energies must be enlisted in the endeavor to realize a single purpose. What the individual needs is a dominant motive which will dictate the course of conduct for the whole man, and which will be strong enough to forbid any antagonistic motive or desire to assert itself at any time.

"The symmetrical development of the personality is therefore the great essential of the harmonious life. Tennyson's King Arthur, strong in body, mind and spirit, is the type of the ideal hero. It is fallacious to think that perfect manhood can be realized apart from physical considerations. Modern eugenics teach us the tremendous importance of a sound physique. Most of the world's great leaders were men possessed of the powers of endurance and application which are the result of a great nervous vitality. There is a close affinity between the laws of health and the laws of morality. Many a moral weakness is traceable to a physical ill. But men must be more than athletes. Both mind and body must be developed. The intellect must be free and the understanding must be open to all truth.

"Man is pre-eminently a spiritual being, and so we must recognize the primary of the spiritual. Every man has his lucid moments, when he feels that his spiritual being makes certain definite demands of him, and no man can afford to

neglect its development. The spirit is the cohesive power which holds the man together, just as the invisible force of gravity unifies the objects of the material world. The harmonious life is not anonymous with a condition of torpor or inactivity. Its prime essential is not ease, but strife; not self-indulgence, but self-sacrifice; not acquiescence in evil for the sake of quiet, but conflict with it for the sake of right.

Life's harmonies can only be sounded by the highest activities of the whole man, and when this is achieved one is inspired to the pursuit of truth and the discharge of duty, no matter where they lead, and then that inward peace will be ours that the world cannot give and the world cannot take away.

"There must be a symmetrical development of all the activities, with the spiritual ever in the supremacy, since the actions of life are more often the outcome of emotion than of reason. Then may we look to bathe in the sea of the infinite presence and derive strength from intimate relation with the great eternal purposes."

A Taste for Reading.

If I were to pray for a taste which should stand me in stead of every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading. I speak of it of course only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principles—but as a taste, an instrument, and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books.—*Sir John Herschel.*

Discerning True Ends.

Whoever may

Discrim true ends shall grow pure enough
To love them, brave enough to strive for them,
And strong enough to reach them, though the
road be rough.

—*Mrs. Browning.*

Mission of Modern Unitarian Church.

By Rev. Thomas Clayton.

[The following report in the Houston Post of November 8th of the initial sermon of Rev. Thomas Clayton, who lately left us to take charge of the important point of Texas, is so broad and sane that it ought to help us, as well as form a favorable introduction of Mr. Clayton to the community he is to serve.]

Rev. Thomas Clayton, who recently accepted the call to the pastorate of the First Unitarian Church of Houston, began his work Sunday morning, preaching in the Zoe Theater to the subject, "The Mission of a Modern Unitarian Church."

His text was Acts xvii:6: "These, that have turned the world upside down, are come hither also." He said in part:

In the opening discourse of our ministry among you, we desire to present our view of the mission of a present-day Unitarian church; a view that is based upon ten years of careful observation and experience. We mention a "Modern" Unitarian church, because our mission as a protest against certain creeds and systems is largely over; having been assumed by the "liberal" wings of the various "orthodox" churches.

In the minds of many good church people, however, the announcement of the renewal of services by a Unitarian church will be received as distinctly unpleasant information. They are thinking in the words of our text: "These—that have turned the world upside down, are come hither also." Have come here to unsettle man's faith and destroy their beliefs.

We frankly admit that only a specific mission of good can justify our work among you; but if this mission is made evident by our ministry and life, we feel we have a claim upon the fellowship and sympathy (if not the co-operation) of all Christian churches.

In the first place, we announce our mission is to "liberalize" the beliefs and preaching of all the churches.

While the world of science and art has advanced rapidly, the Christian church has not only lagged behind, but in many instances has been decidedly antagonistic. To a considerable extent

it remains practically where it was a century ago.

When Galileo placed his newly invented telescope before the eyes of the religious teachers of his day and showed them the moons of Jupiter, they declared the instrument was bewitched by the devil, and refused to believe that Jupiter had any moons. Galileo suffered seven years of torture for his invention. When Darwin published his "Origin of Species" and "Descent of Man," the pulpits of Christendom thundered their anathemas against him and his books. While Galileo is now believed and forgiven, Darwin and his successors are still denounced by many as the enemies of "Revealed Religion."

TO HARMONIZE WITH SCIENTIFIC FACTS.

We believe it our mission to preach religion as based on scientific facts, and to harmonize its doctrines with the great revelations of modern science. To broaden the church's view of the Bible; not to deny its "divine inspiration," but to declare the inspiration of the Bible is not peculiar. While the Bible may be the noblest of all inspired books, there are hosts of other books that reveal the touch of the "divine fire."

It is also our mission to broaden men's ideas of God. To show that He is not merely a magnified man sitting upon a throne located somewhere near the center of the universe, and operating a universal switchboard, but "God is a spirit" that pervades everything, and is equally present in every world and in every atom of the entire Cosmos.

We are here—not to deny the "divinity of Jesus," but to assert the essential "divinity" of human nature as a totality. We claim Jesus as our brother, because he is a "partaker of the divine nature," and all men as our kinsmen because they are "sons of God." We also declare that the destiny of mankind is one and the same in every age and race, and is an inseparable part of the divine scheme of the universe.

These broad or liberal views of the greater things in religion have been slowly but steadily winning their way into the minds of the more thoughtful and open-minded Christian teachers of all denominations. It is now not uncommon

for orthodox clergy and laity to bid us welcome, and to openly recognize the value of our church in a community, which is to us an ample compensation for the abuse and denunciation of such shallow bigots as "Billy" Sunday and "Dan" Shannon.

Our mission is also one of reconciliation, rather than of antagonism. We seek to reconcile the old religious beliefs to the new scientific truths. The modern scientific minds are mostly alienated from the churches because of their insistence upon the old out-grown creeds and dogmas, which are entirely out of harmony with the theory of the universe as taught in even our elementary schools. It is our mission to strive to reclaim them to their loyalty to religion by teaching them that true religion is strictly scientific, and whatever is unscientific is not "religion." We must also urge upon them that "evolution" only teaches in a more vivid way the unceasing activity of God, who not merely "made the worlds," etc., but is making and remaking them unceasingly. Also that modern astronomy is revealing God's infinite and eternal presence, and unfolding His wonderful plan of the universe before our eyes, until the mind reels at its grandeur and sublime mystery. That chemistry, which seems to threaten all our cherished beliefs regarding the origin of life, is only teaching us the great simplicity, complexity and permanence of His world-compelling laws.

TO RECONCILE RELIGIOUS BELIEFS.

It is further our mission to reconcile the various religious systems and beliefs, as being but the manifestations of the one eternal spirit of religion resident in the human soul.

To teach firmly that while "religions are many, religion is one." That the same spirit that inspired Abraham and Isaiah also inspired Buddha and Confucius and Zarathustra; that everywhere under whatever name they may be called "they that seek God and work righteousness are acceptable unto Him."

We see it as our duty further to reconcile men to the idea that God is their Father, and because we are all begotten of the same Infinite Spirit, we are brothers by divine birth. For the "brother-

hood of man" flows from the doctrine of "the fatherhood of God," as the stream flows from the mountain lake into the valley below.

Men who have traveled in Europe during the past fifteen months are positive in their assertions that so-called "orthodox religion" will be brought to the bar of popular judgment for being so powerless to prevent the most terrible war in the history of mankind, and be condemned as good for nothing. What will take its place? It will then be seen more clearly that it is not true Christianity that is to blame, but those arbitrary dogmas that have usurped its place in the minds and hearts of the people. That Jesus merely taught "the love of God and the love of mankind," the two greatest of all commands, of all principles, which had the churches but kept in their primitive simplicity and power, would have prevented not only the present destructive war, but all the wars of the past thousand years, which have stained the history of so-called Christian nations. Then—we Unitarians—as basing our religion solely upon the universal "fatherhood of God and brotherhood of man," and as having sought to make religion consist in "love of God" and "love to man," will not only find ourselves blessed with a mission peculiarly adapted to the times; but will enjoy the consciousness that our message is the one all the churches must place first and emphasize most, or go down before the universal condemnation of mankind. We shall then all unite in preaching "peace on earth, and good will among men."

Finally we feel we have a distinct mission to inspire and encourage men. The whole world is passing through a trying and painful experience; it needs a message of "optimism." It needs a clearer view of God as active in human history, for multitudes have lost sight of Him in the rapid unfolding of the knowledge of the universe which modern astronomy has flashed upon us. It is ours to inspire them with faith in the ultimate triumph of goodness; with a love for all that is good, and a thirst for such a service of humanity as will bring life rather than death, and blessing in the place of hateful destruction. Such we conceive our mission to be, and to

fulfill it in Houston as well as our modest powers will permit, shall be our aim, and if we are true to this great mission we have no doubt of our success in winning the good opinion and approbation of all fair-minded citizens.

The Soul of the Nation.

By Rev. Christopher Ruess.

"Europe is losing in this world war much money, much fine art, the lives of her best young men. Yet Russia, and perhaps some other nations, through this very war, may be finding themselves, finding the soul of a nation. What is America's stake? What is the risk of preparedness? Are we not in the greatest danger of them all? Is not America in danger of losing her national soul?"

Such was the question raised in the prelude to the Christmas sermon at the Fresno Unitarian Church by the minister, Rev. Christopher Ruess. The sermon preludes at the Fresno church deal with current events, cover five minutes only, and are open for discussion at the after-church adult class, which also devotes some time each Sunday to the study of a portion of an essay of Emerson.

The subject of Mr. Ruess' sermon prelude was, "Preparedness and the Christmas Song of Peace: America's Stake in the World-war." Mr. Ruess said in part:

"One reads the stories of Jesus that are found in the four gospels and begins to realize what He meant when He said, 'My kingdom is not of this world; if my kingdom were of this world, then would my servants fight.' Jesus' kingdom was not of this world, not of the type of the Roman empire, founded on force, it was not Caesarism. It was a kingdom, however, to be established here on the solid green earth, and not in the clouds, that kingdom for which we pray in the universal prayer, 'Thy kingdom come, Thy will be done, on earth as it is in heaven.'

"This is the same Jesus who alarms the so-called practical men and women in all days, and in ours, by saying, 'Love your enemies,' and 'Blessed are the peacemakers.' When the opportunity for defensive fighting came to Jesus and one of his followers stretched out his hand and drew his sword and smote the servant of the high priest, and struck off

his ear, this Jesus said, 'Put up thy sword in its place, for all they that take the sword shall perish by the sword'; his religion was not of the sword, not even of the defensive sword.

"Whatever casuistry we indulge in through our selfishness and our animal inheritance, we bow before these high teachings of love and non-resistance because we know deep down in our hearts that the might of gentleness is mightier than the might of violence and revenge, that love is actually stronger than hate, that the soft answer does turn away wrath, and that what we call our honor, individual or national, is usually another word for our hot-headedness, our vanity and conceit, our selfishness, and unworthy emotion. We do not have any story of Jesus or any other holy soul that was ever greatly concerned about this thing called honor over which great men used to fight foolish duels, and over which small boys still make each other's noses bloody, and unchristianized nations go to war. I practiced non-resistance toward the enemies of society, so-called, for eight years, as probation officer in Oakland, California, a county of nearly a third of a million people, and I found that non-resistance works whenever we will actually trust it.

"But Jesus was the kind of pacifist who alone will bring peace to the world. He was no coward. It was not fear of pain or death, but love, that made him a pacifist. 'There are two kinds of courage,' says the Bishop in *Les Misérables*, 'that of the colonel of dragoons, and that of the man of God; our kind is quiet.' The brave man does not fight. Today it requires more real bravery and perhaps ensures more certain death in Europe to refuse to fight, when the issue is actually raised, than to believe in national murder, sanctified by a declaration of war, and to shoot men because they live over the boundary line.

"I am a non-resistant; I am a Quaker; I believe that Jesus was right. The way to have peace is to trust peace and practice peace. I am not well enough versed in military and naval affairs to say just how much, if at all, our navy and army need enlargement to serve as due national and international police force for us. But I must bear my testimony.

I am very suspicious of this whole preparedness business. I see no good for the real America in soldiers by the tens of thousands who are never to fight. It sounds as improbable as to hear of editors who never edit or write, or painters who forever study art and never paint. I see no good in four times the number of business men engaged in making war supplies, and wishing for business to be good; it does not seem likely to encourage peace and international love.

"If this nation had a national Bible, as the Jews had one, a favorite passage often quoted would be from Washington's farewell address, 'Avoid overgrown military establishments, which are particularly hostile to republican liberties.' Washington bade us in a world of Europeanism, be not of this world, be a new world. America has largely followed his advice, our kingdom is not of this world, it is nearer, just a bit nearer, the kingdom of God. America's mission has been to show that Columbus discovered a new world in more senses than one."

Little Things.

It's the little things that brighten
All the dullness of the way,
It's the little things that lighten
Burdens carried through the day.
It's the little things that ease us
When our lot is hard to bear,
And the little things that please us—
Though they're neither here nor there!

It's the little things that trouble,
It's the little things that pain,
And a little thing will double
Every care of heart or brain.
It's the little things that sadden
And the hopes of life impair,
It's the little things that madden—
Though they're neither here nor there!

It's the little things we're living
In the warp and woof we make,
Just the loving and the giving,
And the smile when hearts would break.
Oh, the bigger things that tower!
Like the sunflow'r's blinding glare,
Ever hide the sweeter flower—
Though they're neither here nor there!

—Marie Rose Livesey.

Selected**My Best Wish for My Friends.**

By Charles F. Dole.

I wish the flow of ample life, active, pure, gladsome, effective, every organ sound, the nerves in tune, all the senses quick to bear tidings, every muscle keen to do the bidding of the will. I wish God's gift of health life.

I wish for strong and clear intelligence, the fair and open mind to see and know truth, to distinguish values, to enjoy beauty, to share the thoughts of God. I wish for a mind through which the light plays, free of ignorance or prejudice, eager to know more, fearless to push forth into the deep. I wish vision and wisdom. I wish for a mind apt and trained to worthy practical uses, to skilled service, to patient labor, to feats of courage and endurance, alert to teach little children or give judicious counsel in strenuous affairs, to act alone or to co-operate harmoniously with others. I wish for a mind through which full tides of thought may flow, lifting it to the heights of modest assurance, revealing order and unity.

I wish still more for my friends. I wish for that without which health of body and mind cannot be—for what fulfills and completes the human life. I ask for the gift of the good spirit, the witness within us of the reality and the presence of God. I wish truth, honor, conscience, and the good-will, ever and anon springing out of the depths in us, faithful, constant, generous, magnanimous, and friendly. It bids us trust one another, to bear no grudge or enmity, to appreciate whatever is good, to hope for the best, to deny egotism and selfishness, to be glad of other men's successes as adding more to the gain of all.

This was the good spirit in Jesus and therefore the world loves him. Heroes, singers, teachers, and leaders of men in every land have borne witness to it; and hosts of simple people, dear friends of ours, of deathless memory, possessed it.

The good spirit shines into the darkness and every dull surface reflects it. It changes the face of the world. It clears away evil things. It stirs in the children

and makes their smiles more beautiful than the flowers. It catches the heart of the youth and they grow noble and daring; their work ceases to be drudgery; duty becomes joyous. The good spirit comes to the weak and adds will and hope. It visits the hurt, the defeated, the lonely, the sick, and gives a new hold upon life. It looks out of the eyes of the dying and is not afraid. It is stronger than armed force. It can seize the minds of warring nations and bind them into a brotherhood. It holds the eternal secret,—to overcome evil with good. It bears a message of hope to evildoers. It bids them to stop doing evil and begin to do good, to stop trying to get things for themselves and begin at once to give their best and do their best, as God gives light and love.

I wish nothing so much for my friends as the gift of the spirit. We all need nothing so much. Nothing else is so real. The things that we see can be measured and valued. This is infinite; there is no limit to faith, or love, or hope. The good spirit is more than the stars in space; it uses suns and stars, atoms and forces for its mighty ends. It is more than intelligence, for it adds love. We do not create it. We only take it and use it and share it and pour it out, like life, and pass it on. What else is it but the innermost life of the world? Let us open our hearts and it flows in from the inexhaustible sources.

Here is my highest wish for my friends. What more can I wish for them?

JAMAICA PLAIN, MASS.

The Narrow Way.

Believe not those who say
 The upward path is smooth,
 Lest thou shouldst stumble in the way
 And faint before the truth.
 It is the only road
 Unto the realm of joy;
 But he who seeks that blest abode
 Must all his powers employ.
 Bright hopes and pure delights
 Upon his course may beam,
 And there, amid the sternest heights,
 The sweetest flowerets gleam.
 On all her breezes borne,
 Earth yields no scents like those;
 But he who dares not grasp the thorn
 Should never crave the rose.

—Anne Brontë.

Our Opportunity.

It must long have been obvious to all save those who cannot see the signs of the times that "orthodox" Christianity so-called is gradually losing its hold upon thoughtful people. It is true that great numbers cling to the old because they are afraid of going too far, in the surrender of customary beliefs. Great numbers also do really believe the old dogmas and creeds, possibly without realizing them in their ancient meaning. These old beliefs have still the power to wean some men and women from sinful lives. That must never be denied them. Though virtually they deny the truth that "God is love," transferring the warmth of human affection from his Father and ours to Jesus, yet in Jesus they do perceive the love of God, and do conceive of one of the Persons of the Trinity as all-loving and kind.

What is needed now, more than ever, is simple and straightforward religion, to cover the whole of life, and constrain men and women to live as they ought to live. It will rightly be urged that Christianity is that religion. Christianity is that religion, but it must be Christianity as Jesus taught it, as Jesus lived it, not the mingled "orthodoxies" composed of Greek speculation, Roman legalism, and Jewish rigor. No theological system which does not welcome with open arms the assured teaching of modern knowledge can be the faith of the future. No "orthodoxy," which must be believed whether the reason permits or not, will satisfy the souls of men and women. We need something which will suit the requirements of all time and will grow with the passing of time. It must be free; ever free to accept truth from whatever quarter it may make its appearance, free to judge both intellectually and morally between lesser and greater truth, free to separate the kernel from the husk. It must be reverent, beginning with and resting in God our Father, impelling its followers to be followers of the "man Christ Jesus" as he actually lived and taught, not as the schools represent him as having taught and lived.

Such a religion we as Unitarian Christians have entrusted to us for the

good of the world. We do not say that the form in which we hold and teach it is final. We do say that it can and will enable men and women to be Christian in word and deed. Always we have stressed character and conduct as the essential needs of children of God. We base our cultivation of character and conduct upon a few very simple principles. Our mind tells us that God is, that He is One; our heart tells us that God is love. We read the story of Jesus, and we find in him not the dead teacher but the living Master, whose example and whose spirit still live and must live in his faithful followers. We follow him as man, man at his highest and holiest, but man still, the man whose spirit and life can make this old earth new. We believe in an immortality to round off the imperfections of life here, to help those who have wasted life here, to learn to know and love their God. We use symbols to express our belief, but we do not presume to describe that other life which even Jesus himself did not describe but only suggested under figures of speech.

When we realize what a priceless treasure has been committed to us, it seems wonderful that any should waste time in wrangling about our name instead of accepting thankfully the name, which others will always give us, a name, too, which we who love it shall certainly keep, however much some would try to be rid of it. There is, after all, nothing more dogmatic in the name Unitarian than in the name Christian. Each represents a phase of thought and practice, though to us they ultimately stand for the same thing. It is for us to glorify our name by standing firmly for the thing, and living as Unitarian Christians to the glory of God and the service of men. We have a great opportunity now. Ancient creeds and systems are gradually tottering beneath the stress of the terrible war which is upon us. Men and women are coming more closely face to face with life in its grimdest realities. They are seeking for a faith by which they can live and die. We have such a faith to give them. We have a faith which draws the breath of freedom, which is free to take into itself all truth,

which *is* truth. We have a faith which demands of us that we should continually practice it in daily conduct. We have a faith which is a sure and certain incitement to service, which cannot be truly held by those who sit idly, leaving the great anxious world of men and women to go sweeping past them, without an effort at encouragement or help.

We look to Jesus and try to live as he taught us to live, to be filled with his spirit. We remember how sadly he asked, "Why call ye me, Lord, Lord, and do not the things which I say?" We strive to keep ourselves free from the reproach of that sorrowful question. We fail, as it is human to fail. Our failure is not due to our faith, but to our want of faithfulness to our faith. We have an opportunity, both now that the war is raging and when it shall be over, to set out on a missionary voyage to make this land understand and rejoice in our simple faith. While we revere what is good in the past, and own the truths deeply hidden beneath growths of tradition and superstition, we are ready to move forward to greater good in the future. Now is our opportunity. Are we going to use it? May our God fill us with an intense missionary zeal so that we share our priceless possession with others, to the glory of His holy name and the blessing of mankind.—*The Christian Life.*

The Divine Face.

The Jews once believed that if a man saw deity he would therefore die. Our thought is so changed that to "meet God face to face," is with us a figurative expression of a great fact. At no time or place do we comprehend the whole of divinity, but whatever of the divine presence we do behold depends upon our outlook, our attitude, our quality of life, and the beholding of the divine gives life instead of death.

It is a mistake to think that it does not matter what we believe. The revealing power and the worth of creeds vary greatly, and it is clear that there are some false views of life which hinder us from seeing the divine.

To the pure materialist the realities of the spiritual world are the veriest moonshine, pure illusions. He who holds the

belief in a lost and depraved human nature, or human race, must be content with a partial view of divinity, a partial atheism. He cannot see the divine in the lives of his fellows nor all the divinity there is in each of them.

Race prejudice, especially prevalent among Anglo-Saxon peoples, is a large exhibition of atheism. Our denial of the true worth of other races in the sight of God but shows the wrong of our attitude and the extent to which we shut ourselves out from seeing the face of divinity in our fellow human beings.

We cannot expect to find the love which is shed abroad like the sunshine on the evil and the good if we close the windows of the soul by acts and thoughts of selfishness. We cannot long think evil and do good. We cannot commit wickedness and expect it to strike only outward. It strikes inward first, blunting our senses, weakening our sympathies, paralyzing and withering our moral fiber.

And if we have simply rational thoughts concerning others we have not yet redeemed ourselves thereby. We do not gain all things by the acceptance of the same philosophies. We must put them to work. We must meet others, and all our experiences, with sympathy, with receptive hearts and active lives. If we have gained the vantage ground of wisdom, we must look from it with eyes of love, and work in it with helpful hands if we would see the life divine and partake of its wealth.—F. M. Bennett in "The Open Way."

A Nook in the Sierras.

A cloth of gold, of sand and sunrays woven,
Spread fair between my streamlet's fern-clad banks;

A chorus of clear waters, silvery prank;
More ravishing than Liszt or e'en Beethoven;
Gray cliffs, time immemorial eloven;

A cloudless sky, toward which in towering ranks,

Majestic pines and cedars lift in thanks
Their perfumed lyres, by ancient winds well proven:

This is my world. The shoutings manifold,
Reverberating wars for place and gold
Are far away; I am the child of old.

For now, where human foot hath never trod,
I harken with my ear against the sod,
The everlasting lullaby of God!

—Richard Warner Borst.

Immortality.

Not many years ago Joseph Jefferson, the actor, wrote a poem having to do with a possible future life which critics pronounce one of the daintiest productions of its kind in existence:

Two caterpillars crawling on a leaf,
By some strange accident in contact came;
Their conversation, passing all belief,
Was that same argument, the very same,
That has been "proed and conned" from man
to man.
Yea, ever since this wondrous world began,
The ugly creatures,
Deaf and dumb and blind,
Devoid of features
That adorn mankind,
Were vain enough, in dull and wordy strife,
To speculate upon a future life.
The first was optimistic, full of hope;
The secoud, quite dyspeptic, seemed to mope;
Said number one, "I'm sure of our salvation."
Said number two, "I'm sure of our damnation."
Our ugly forms alone would seal our fates
And bar our entrance through the golden gates.
Suppose that death should take us unawares,
How could we climb the golden stairs?
If maidens shun us as they pass by,
Would angels bid us welcome in the sky?
I wonder what great crimes we have com-
mitted,
That leave us so forlorn and so unpitied?
Perhaps we've been ungrateful, unforgiving;
"Tis plain to me that life's not worth the living."
"Come, come, cheer up," the jovial worm re-
plied.
"Let's take a look upon the other side;
Suppose we cannot fly like moths or millers,
Are we to blame for being caterpillars?
Will that same God that doomed us crawl the
earth,
A prey to every bird that's given birth,
Forgive our captor as he eats and sings,
And damn poor us because we have not wings?
If we can't skim the air like owl or bat,
A worm will turn 'for a' that."
They argued through the summer, autumn
nigh,
The ugly things composed themselves to die;
And so to make their funeral quite complete,
Each wrapped him in his little winding sheet.
The tangled web encompassed them full soon,
Each for his coffin made him a cocoon!
All through the winter's chilling blast they lay,
Dead to the world, aye dead as human clay.
Lo, spring comes forth with all her warmth
and love;
She brings sweet justice from the realms
above;
She breaks the chrysalis, she resurrects the dead;
Two butterflies ascend encircling her head.
And so this emblem shall forever be
A sign of immortality.

—Joseph Jefferson.

From the Churches

BELLINGHAM, WASH.—An unusual number of holiday engagements for the minister closed with an address to several hundred people Christmas night at Bellingham's first community Christmas tree; the Christmas service in the chapel, Sunday morning following, and then a two and a half hour auto ride over bad roads in the darkness of the late afternoon to keep an appointment for a Christmas service at Blaine that evening.

The community Christmas tree was staged by local business women and erected near the public library, brilliant with electric lights and decorations. Plenty of 150-foot trees were available but a suitable tree rising 45 feet high was selected. There was a musical program with carols. That the Unitarian minister was invited to give one of the addresses at this tree shows progress since not so long ago the church was openly challenged that it had no right to celebrate Christmas. Some local people still hold that opinion from their orthodox viewpoint.

Varied calls for public addresses have come to the minister the past year, manifesting the enlarged place of the church in the community life. One was the graduating address to the State Normal School of 800 students, where a Unitarian has been regarded somewhat as an "undesirable citizen." Another was the oration at the pioneer's annual meeting, including Whatcom county, with 1000 in attendance. An unexpected fellowship, through the invitation of the local peace society, was found in giving one of the three addresses at the mass meeting for peace, with an orthodox minister speaking from the same stage. The minister has also been the orator for the local Elks lodge of 700 members, at its memorial service. These instances are the more important addresses in the community life and not a complete list.

The annual meeting of the church will be held next month. Financially, the problem is difficult. The ride by auto to Blaine, mentioned above, was necessary since the Great Northern railroad has taken off one of its through trains to Vancouver, B. C., which indicates gen-

eral financial conditions. In the church work locally, in Normal school work, which is a college town work, and in the several preaching stations kept up by Bellingham, the year has been successful.

EUGENE, OREGON.—The Alliance Bazaar, December 10th and 11th, netted the ladies over \$125 and was, despite the rainy weather, in every way a success. It was held in the church, the new dining-room being found very useful for the display of fancy articles, etc., while the ladies' parlor was beautifully decorated as a Japanese tea room. Eugene, in common with the other cities of Oregon, which is still a timber state, has felt the present depression in business, but our church is heroically pressing on, hoping for better things and more affluent times. The postoffice mission of the Alliance is reaching hundreds through its local centers for the distribution of its free literature.

It is expected that the orthodox, who just now are reaching thousands through free Sunday evening concerts, stereopticon, and other entertainments, will soon put on a red-hot revivalistic campaign, when those who are really desirous of a sane and helpful message will look our way for it. One of our local papers recently denounced a prominent pastor for opposing Sunday morning pictures, while putting on at his church on Sunday evenings a vaudeville show and securing a thousand or more attendants who got out to be amused.

LOS ANGELES.—The month of November has slipped by as with wings, so much has been going on in our church. The Sunday services are especially interesting, as Mr. Hodgin gives us comprehensive world-views in connection with the topics in American history. It is good for us all to have a review along these lines. The Thursday evening meetings are proving a great success. As it is our regular Alliance day, some of the ladies remain at the church and serve a simple supper to those who choose to come. A social hour follows in the cozy parlor, and then Mr. Hodgin gives a lecture on the subject of his next sermon, giving the historical side of the question. His

subjects for December are: "Democracy's Debt to the Dutch"; "The Quakers: An Experiment in Real Christianity"; "The Huguenots: The Failure of New France."

In the Social Service class we have had Mrs. Seward Simons of Pasadena to speak on "Preparedness for War"; Mr. J. W. Snyder on the "George Junior Republic of China"; Mrs. Amanda Matthews Chase on "The Work of the Home Teacher"; Mrs. Gilbert and Mrs. Harris on "The Work of the City Mothers."

Thanksgiving services were held in connection with the Jewish and Universalist congregations, at the church of the latter. A large audience enjoyed the joint meeting.

The Young People's Society hold a religious meeting each alternate Sunday evening. Every second Tuesday evening they meet for the study of the short story.

The Alliance Branch held a small apron sale on Thursday, December 2d. We have nearly reached the point which Mr. Fred Hawley of Chicago once said was "devoutly to be wished"—when the fryingpan and the cambric needle would be banished from the women's societies.

SANTA BARBARA.—Wednesday, December first, was the date of the annual Christmas sale. It was announced early in November that if the ladies of the Alliance would prepare for the sale as usual, on the appointed day a company of people, famous and beloved the world over, would come in and take charge. All worked then with renewed energy, feeling that success was assured, for who could resist buying a Christmas present of dear Mrs. Boffin in her lovely bower, with pretty Dolly Varden and sprightly Kate Nickleby to help one select?

And if gout were the price of board at Holly Tree Inn, would victims have been lacking? Was not Betsy Prig at hand in case of need? Mrs. Kenwig, having left her little girl in dancing school, was free all day to receive people. And Mme. Mantalini! she needed no other advertisement than to stand in the door of her establishment to sell her wares, especially with Mrs. Nickleby as her partner.

How another generation will brag! "Oh, that is nothing. *My* grandmother once drank a cup of tea with Sairy Gamp" or "Yes, a genuine antique! My great-aunt's cousin bought it at the Old Curiosity Shop in Unity Hall and Barbara wrapped it up, and *Mrs. Jarley* was there!" Yes, Mrs. Jarley was here, rather formidable perhaps in her impressive bonnet fit for a queen, but very kind. She did not bring the wax works.

Agnes Wickfield and Esther Summerson were here, too, sweet as always and dispensing sweets to all. There is no reason why every member of the Alliance should not have her mind formed, since Mrs. General was ready and willing.

After the sale was over some of the gentlemen came in and busy Alliance members, who do not often meet with us, and all were invited to one of Mrs. Leo Hunter's breakfasts, superintended by no less a personage than Peggotty herself. In addition to feasts of reason and flows of soul there were very good things to eat. Many products of Mrs. Gummidge's art. Other things may have gone contrary with her, although she did not look it. But certainly not her oven.

Altogether the fair and supper were happy occasions. We thank the famous people who lent their prestige, one and all, Gentle Readers included. If the scribe has neglected to speak of anyone in particular, it is not from lack of appreciation, but rather lack of memory and a flaw in her education. The fact that Mrs. Leo Hunter was not only acquainted with everyone, but even very friendly is proof that none but celebrities were present.

They are all gone now and we may not see them again, but they are not lost to us, such friends never can be.

SAN FRANCISCO.—The last month of the year has been a good one. Both the morning and evening services have been well maintained. Especially impressive was the union service for Sunday-school and church on December 19th, when fathers and mothers brought little children for christening. Twelve children, mostly babes, were presented and tenderly consecrated. The sermon on "The

Child" was in every way fitting and beautiful. The Christmas service was also very impressive, with a noble sermon on the childlike spirit.

The evening service on December 5th was a consideration of "The Research Magnificent," the significant book by H. G. Wells. The open forum that followed developed a good discussion. Other evening topics were "Booker Washington" and "The Wise Men; The Strong Men." On the 26th there was a very attractive Carol Service, followed by a fine sermon on "The True Significance of Christmas."

The Sunday-school Festival was held at the church on December 21st and was very well attended and much enjoyed. A very clever original play, simple in construction and giving every one something to do, was highly commended.

The Channing Auxiliary had a pleasant Christmas meeting on December 6th, when "The Romancers" was presented by The Players' Club.

Two rainy Mondays prevented large attendances at the meetings of the Society for Christian Work. So stormy was the weather the first meeting it was thought wise to postpone Mr. Eldredge's talk until another time. The second meeting was most interesting. Miss Adams's talk of her work among the Italian fishermen in North Beach, with their picturesque customs and living conditions, seeming far away from San Francisco. "The People's Place" has evidently done much for their well-being and right living. Our charity work goes quietly on, and many a life is made brighter and more comfortable by our care.

Some Ancient Verses.

The following verses, though given here in modern English, are said to be six centuries old:

Guard, my child, thy tongue,
That it speak no wrong.
Let no evil word pass o'er it,
Set the watch of truth before it
That it speak no wrong.
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise.
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine eyes.

Sparks

The first Scriptural mention of the automobile was when Elijah went up to heaven on high.

The Boss—The last boy we had was worth twice as much as you are.

Office Boy—Did he get it?—*Splinters*.

"Another new hat! You should really save your money, with the price of everything going up."

"But why? The longer I save it, the less I can buy with it."—*Passing Show*.

The president of a certain civic improvement league, out soliciting funds for the purpose of fencing the cemetery, went to an old negro for a donation. The old negro promptly refused, and when asked why, gave his reason like this:

"Well, smh, cap'n, as neah as I kin figgah it, dem dat's in can't git out and dem dat's out don' want in, so I reckon dey ain't much use ob fencin' it."—*Holland's Magazine*.

"The late Julia Ward Howe once posed for me," said a Boston painter recently. "But she hesitated a long time before consenting to do so. To urge her on I said, 'Don't be afraid; I'll do you justice, madam.' 'Ah,' she answered, 'it isn't justice I ask for at your hands; it's mercy.'"

A lady in Idaho recently sent to an editor a poem bearing the title: "Will You Miss Me Darling?" The editor returned it to the authoress with the following words written under the title: "If he does, he should never be trusted with firearms again."

A boy of seven years, carefully trained in Christian Science thought and precept, visited his grandmother, a staunch Unitarian. The grandmother was troubled at the time by an attack of lumbago. One morning the boy asked her how her backache was. She said it was very painful. Grandmother, he said, I think you ought to take some treatment for it. What kind of treatment do you think I ought to take, she asked. Any kind you believe in. I think some Unitarian treatment would be good for you, he answered.

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AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginnings he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Abraham Lincoln

February 12, 1809

The prairies to the mountains call,
The mountains to the sea;
From shore to shore a nation keeps
Her martyr's memory.

Though lowly born, the seal of God
Was in that rugged face:
Still from the humble Nazareths come
The saviors of the race.

With patient heart and vision clear
He wrought through trying days,—
'Malice toward none, with love for all,'
Answered by blame or praise.

And when the morn of Peace broke through
The battle's cloud and din,
He hailed with joy the promised land
He might not enter in.

He seemed as set by God apart,
The winepress trod alone;
Now stands he forth an uncrowned king,
A people's heart his throne.

Land of our loyal love and hope,
O Land he died to save,
Bow down, renew today thy vows
Beside his martyr grave!

Frederick L. Hosmer

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Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift and helpfulness. Contributions should reach 162 Post Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

It is an axiom that if we move in any direction we must start from whatever point we occupy. And it is well to make a mental survey, from time to time, that we may locate ourselves and definitely determine the bearing we must follow to arrive at the destination we seek. The primal fact is that we live, and that the world in which we live offers us very wide choice. Human beings are differently endowed, have unequal capacity and desires, that in some respects are parallel, and in others are widely divergent. In one respect nature treats us all alike, exacting in return for the privilege of living some form of service. This debt must be paid by each member of society in person, or by some other person. This necessity of raising the price we pay that we may live, practically determines the form of activity of a large part of mankind. It is about all that most of us can do, to earn a living, and observation convinces us that labor is a blessing, for those whose debt was paid in advance by thrifty ancestors generally seem at a disadvantage.

But even those able to exercise little choice excepting in the matter of food, are thereby sufficiently under the control of the law to demonstrate its vital significance. When returns for labor are very meagre there is little opportunity for choice in what one eats. To eat at all, it is sad to say, is often in doubt. Hunger is nature's last resort to compel labor by those, not amenable to any human motive. But when resources open the possibility of choice, to the desire to eat, we proceed to display the same

aptitude for making mistakes, and doing the wrong thing that characterizes us in every other field. We blindly follow appetite and eat not wisely, but too much, we persist in eating things that we know are not good for us, because we like the taste of them, or, we go to the other extreme and over-regulate appetite activities, and make eating a purely scientific performance, becoming demonstrators of chemical results, rather than rational human beings enjoying normal food in proper quantities. All of which goes to show that intelligence, reasonable control and good common sense are found to be the necessary basis of good eating—the primary function of existence, and it will be found that these same qualities apply equally from the lowest note to the highest in the scale of life.

Man's eating is mostly a matter of his own concern, though health and lack of health largely depend upon it, and they greatly affect the common good. But when we go forward to those matters of choice that touch society we soon encounter exercise that attaches to man as a moral being. There is nothing in life more certain than the existence of right and wrong. Good and evil are more real than real estate. Somewhere, in the upward struggle from his animal origin man found a soul,—became a soul. It opens to him immeasurable reaches of life, and imposes upon him responsibilities commensurate with his privileges. It gives him a spiritual birth-right. He may become a Son of God, and work with Him for the good of mankind, just as we see a human son taking his place by his father's side and bearing a hand for the family good. Or, he may barter his birth-right for some paltry mess of potage, something that will satisfy his animal appetite. He may sell out for a lot of money, imagining that the things it

will give him will make him happy. We see it being done every day—the exchange of manhood that reaches to the divine, for petty power or cheap enjoyment that perishes in a day.

Do we not, all of us, constantly sacrifice divine possibilities? We do not choose the better part. We are selfish when we ought to be unselfish. We are hard when we should be kind; censorious when we should be sympathetic; satisfied with the trivial when we ought to sternly stand by our high ideals.

In short, the world suffers sorely because of the ignorance, the weakness or the folly of those who sacrifice the higher life for the lower,—who are satisfied with the material, and have no concern for the spiritual.

No one who thinks at all can doubt that the most important thing in life is life itself,—its quality, its aim, its result in being. Prosperity does not insure happiness or welfare. Pleasure is not to be captured by pursuit. The only really successful life is the life striving for righteousness. Not righteousness in any pietistic sense, but simply in doing right instead of wrong, in doing what conscience approves, and trusting God for results; in renouncing all that is bad or doubtful, and cleaving to that which is good and rings true. What the whole world needs is spiritual awakening. If man realized what is within his grasp, could he be content with what he now seems to choose?

Why do we reject the best, and rest satisfied with little matters of pleasure, comfort or enjoyment?

It is natural that physical impulses and tendencies should first assert themselves, and unless we are awakened to spiritual realities they continue to control. Naturally we are lovers of ease and

like to be comfortable. We do not greatly enjoy hard work, and are prone to think that we are entitled to about all the pleasure we can find. We have large capacity for enjoyment and are quite apt to over-value it. It is good to be happy, but we often pay too large a price for a pretty poor quality. We simply cut off all that is highest and best in life and live in the basement. Up stairs there are books and music, with windows that open to a world of beauty and through which the glorious sunshine streams in, but there are stairs to climb, and we are not comfortable up there because we cannot smoke, and there is no sideboard. The dining-room is down stairs, and there is a back bedroom where we can sleep, undisturbed by singing birds and the early sun. We do not have to go up stairs at all.

That is true of the spiritual life. We are not obliged to live it. If goodness could be compelled it would cease to be. It is matter of choice; it is an attainment; it is fulfilment; it is the reward of effort; it is the end of education; it is citizenship in the Kingdom of God.

And how can we find deliverance from the great mistake of living half of life,—and the poorer half? In the first place it must be individual achievement. We vaguely blame the world, and society, for the conditions, under which we suffer. But society is no more than aggregated individual life and the units must be rectified before the whole will be uplifted. But individual effort is dependent upon social encouragement and support, and upon the help of God as voiced in conscience and sustained by those who are his co-workers.

The primal call to individual responsibility by no means absolves us from doing our utmost to better conditions, and to strive mightily for social justice, through enlightened and sympathetic

legislation, co-operative effort to compel better treatment of those who toil, and the swelling of the force of public opinion that shall not rest satisfied with wrong in any form.

Among the agencies for uplifting mankind is the church. At its best it is powerful. It would seem to be an indispensable agency. It is concerned not with palliatives and emoluments, but with the cure that follows the changed heart and strengthened will, the life of the spirit.

The church is not an end, and its value depends on what it does for human good. It is not fulfilling its purpose unless it is helping men and women to live better lives. Its office is to arouse, inspire, uplift and strengthen individual souls,—to bring men into the Kingdom of God by planting love for God and love for man, in the Kingdom of the human heart.

To the individual who avails himself of it, its value depends on what it can do to help him, and on what he can do, through it, in helping others.

It has done much, and is doing much—more than we commonly conclude, but in comparison with what it might do, if all who really ought to give it the degree and quality of support within their power, it does little. If we can but awake to our responsibilities, and be deeply in earnest its power for good can be immeasurably extended.

This need of awakening is widespread, and seems especially emphasized today when civilization itself seems to be submitted to a crucial test. The life of man today, in the lurid light of warfare, is seen to be indefensible and bears conviction of deep folly, injustice and wrong. It calls for fundamental repentance, and reformation, with a deeper basis of responsibility to God and a more vital appreciation of spiritual verities.

C. A. M.

Notes

At the annual meeting of the church at Salem, Oregon, held on Jan. 20th, Rev. Richard F. Tischer was re-elected minister for another year. He has served acceptably for the past two years.

Rev. Francis A. Christie, of Meadville, is spending a portion of his leave of absence in California, at Berkeley, working on an introduction to the New Testament, which he is hoping to complete before his return.

Rev. Dr. S. M. Crothers will preach at Santa Barbara on Feb. 6th and then push on to Oregon, where he is under engagement to deliver a number of lectures. He will have the sermon at the dedication of the Seattle University Church on Feb. 20th.

Rev. Fred Alban Weil, of Bellingham, is not one who is satisfied with what he can do for his own flock, but is active in spreading the light wherever opportunity offers. He visits preaching stations in three counties of Washington, preaching at Friday Harbor, Blaine, where his work is among Icelandic people; Lynden, Sedro Woolley and Mt. Vernon.

Rev. J. D. O. Powers, of Seattle, on January 9th preached on "Earth's Greatest Venture, Man, and Man's Greatest Possession." If the old faith of the fathers be true," said Dr. Powers, "that man was created perfect, has fallen from that high estate, and is never to be restored, save through confession of faith in Jesus, then, indeed, is the future of the mass of mankind hopeless. But from the archives of nature science is restoring the original conception of the origin, nature and future possibilities of man, and it reveals man as earth's greatest venture and reveals to us an endless hope for the future of mankind. It turns us from grouchy pessimists into rational and creative optimists in our relation to the individual and the mass of men."

At the Oakland church on January 7th there was a pleasant celebration of the nineteenth anniversary of the Hughes Club of Oakland, a musical organization of high character.

At a pleasant meeting of the Unitarian Social Club of Long Beach at the home of Dr. and Mrs. S. T. Luce on January 5th, Mr. A. J. Swingle, President of the Board of Trustees, presented Dr. Wotry a sealed envelope enclosing the congregation's expression of appreciation and good will.

On the evening of Jan. 16th, Pres. Foster of Reed College addressed the Unitarian church at Portland criticizing America's policy toward the belligerents, which he characterized as "Physical safety first; moral safety of less importance." He said that the Americanism shouted by Roosevelt was too weak for a Nation that should feel the moral responsibility that he declared it could not avoid.

Biography is being more and more recognized as communicating inspiration and encouragement. Rev. E. Stanton Hodgin of Los Angeles has had the courage to outline a series of sermons for a year on "The Men Who Have Made Our Nation, and the Faith that Sustained Them." In his announcement he says:

"In America we have all the elements of the world life. If we can solve our American problems, can co-ordinate the various and variable group units so that they shall reinforce each other and work together in peace and good-will, we shall have solved the world problem. In the hope that we may be able to contribute something to this end, let us seriously and earnestly take up the work that is before us."

He divides his characters in six groups: "The Faith of the Discoverers and Planters," "The Faith of the Revolutionary Fathers," "The Faith of the Statesmen and Builders," "The Faith of the Prophets and Teachers," "The Faith of the Great Preachers," "The Faith of Our Women Co-Workers."

On January 7th Rev. Christopher Ruess preached at Hanford in the evening on "What is the Difference Between the Liberal Orthodoxy and Unitarianism."

The Channing Club of Berkeley holds meetings every Sunday evening at 7:30 and it is planned to make the meetings of special interest to students. On Jan. 16th Mr. Speight spoke on "Studies in Student Types." Dr. David Starr Jordan spoke on Jan. 26th on "Armaments in National and International Life." On Jan. 30th Prof. G. M. Stratton spoke on "International Control of the Fighting Instinct." On Feb. 6th Rev. C. S. S. Dutton is announced on "Mental and Moral Preparedness."

The Unitarian Club of Alameda, after a remarkably successful life of nineteen years, has ceased to be. It has met every two weeks and been greatly enjoyed. For many years its limit of membership, 250, was maintained, and even at its close it had a membership of 143, a good balance in its treasury and considerable personal property. The disbanding was caused by no friction or unpleasantness. The officers who had served it long seem to have grown tired of the work and no one was willing to take the management. It seems a mistake to haul down the flag on so staunch a ship. If the survivors who care for it would reorganize and meet once a month a new lease of life would seem to be assured.

The series of lectures by Rev. Howard B. Bard of San Diego on "A New Philosophy of Life," is attracting large audiences. The first one on January 2d filled the church auditorium, the reception room and the club room, and people stood throughout the whole service.

Rev. Paul M. McReynolds spent the Christmas holidays at his former home, Pomona, preaching in the Unitarian Church two Sundays and enjoying among other things the unusual sport of snow-balling on Christmas day at Pomona surrounded by oranges on the trees. During his absence Rev. Andrew Fish of the Berkeley Unitarian School filled Mr. McReynold's place at Richmond.

Rev. J. D. O. Powers on January 2d celebrated his eighth anniversary as minister of the Boylston Avenue Church at Seattle and on the following Wednesday evening an informal New Year's social and reception was held at his residence.

The Portland Church held its annual supper and business meeting on January 11th. About 175 members of the church were present at the supper and business meeting. Though there has been discussion of selling the church property this question was not reopened last night. Mrs. Charles S. Sitton, James D. Hart and Sidney G. Lathrop were elected trustees.

On January 9th at Los Angeles, at the close of the service, a large class of new members was received and in a short address of welcome the minister, the Rev. E. Stanton Hodgin, said in part:

"Behold, how good and how pleasant it is for brethren to dwell together in unity. 'What doth the Lord thy God require of thee, but to do justly, to love mercy and to walk humbly with thy God.'

"You present yourselves here today as lovers of justice and mercy, realizing that one achieves justice and mercy in the fullest sense only as he walks humbly with God. We therefore bind ourselves together into a common brotherhood that the higher ends of life may be served.

"It is, of course, true that one may lead a righteous and helpful life without making any formal pledges to do so. But in a world like this, where so much needs to be done to establish the kingdom of God, which is the perfect condition of man, it is fitting that those who are willing to consecrate themselves to the work of fighting against all evil and helping forward all good, should know each other and pledge themselves to mutual aid.

"To find the truth and to practically apply it in helping your fellow-men to be happier and better, this is to be your life work. Will you repeat after me the words of our simple and inclusive bond of union: In the love of the truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man."

Rev. Joseph Gail Harrison preached the Eureka High School Baccalaureate sermon on January 7th, speaking on "Let Us Do What We Can, Here and Now."

"The American Revolution as a World Movement" was the subject of a lecture by Rev. E. Stanton Hodgin at the First Unitarian Church, Los Angeles, on the evening of January 27th.

Rev. Christopher Ruess of Fresno is seeking to reach and inspire the people of the great San Joaquin Valley without burdening them with building churches and struggling to support ministers. As an instance of his solution of the problem he is arranging for semi-monthly addresses at private residences or available halls on a week day evening at Reedley and at Dinuba.

"But one resource has been found to satisfy the longings of the soul throughout the ages," declared the Rev. J. D. O. Powers, of Seattle, in his sermon of Jan. 2d on "Humanity's Deepest Need in 1916." He asserted that mental blindness and poverty, soul hunger and spiritual longing which afflict rich and poor alike, must be considered as in past years. "When a man is hungry with a hunger which is of the soul," he said, "and which physical bread only mocks; when he thirsts with a thirst which the things of the senses cannot quench; when he is tired so that no bed can rest him—wary in mind and heart and soul and tired of life itself; when hope fails and courage declines; when the current of human friendship and love seems to freeze; when sorrow and disappointment crush his spirit—then what shall be a man's resource? In all man's thousands of years of search and experience only one adequate resource has ever been found to satisfy the deepest longings of the soul in its titanic struggles with life and growth; and that is to be found in the range of the experiences which for lack of a better name we call religion. Like the rosebud, the more life unfolds the larger and more perfect does it become. The conscious opening of all the doors of the human soul to the incoming tides of the Infinite Life of which we are a part, by some chemistry we do not un-

derstand, is mingled with our finite soul and becomes to us a tonic such as no mortal can brew. As the tides of the Infinite and Divine Life flow through ours, somehow the ocean's music becomes a part of our inheritance and we become sea-born souls, with bays and rivers and inlets opening everywhere into this universal life."

Colonel John P. Irish spoke at the Fresno church on Jan. 16th, speaking on "Spiritual Freedom." "The ideas that great souls lived and died for," he said, "we to-day breathe as lightly as the mountain air, and do not realize that there are always two forces at work in human society, and that progress is only one of the two, and that we shall lose this freedom if we do not continue to deserve it, for eternal vigilance is the price of liberty. Spiritual freedom is no new thing. Buddha proclaimed it five hundred years before Christ. Nanak, the founder of the Hindu sect of the Sikhs, who strove to unite Hindus and Mohammedans, casting aside polytheism, on the basis of pure monotheism, also proclaimed spiritual freedom, and the Sikhs of the Punjab are the least illiterate of the Hindus to-day, because spiritual freedom runs all through life and affects the whole of man and the whole of a society, uplifting it all."

On Jan. 23d Rev. Charles Pease of Sacramento preached on "How the Philistines Shear the Samson of Modern Reform," in which he attacked the methods of present-day moralists. "The Modern Philistine," he said, "is the commonplace moralist with no genuine vision of the problem of human betterment. He expects to cure social evil as the surgeon cuts off a leg or the dentist pulls a tooth. The outcry against the officials seldom, if ever, takes account of the true nature of evil, and is never accompanied by a definite plan or program of social hygiene. Samson is the natural force in society that, unshorn by the Philistines, is actively and naturally hostile to the enemies of the human spirit. The Philistine moralist weakens the forces of a good intention because he is devoid of true human sympathy and has practically no conception of human needs.

He lacks sympathy because he lacks knowledge. Fifty per cent of the inmates of illicit houses are defectives and still more are on the border line. This clearly indicates a pathological problem, not one of the sentimental emotionalism of Philistine morality. From this point of view it is as great a social crime to merely drive the prostitute into the street as to drive a tuberculosis victim into the street. To do violence to unfortunate and defective women is an attack on the wrong factor. If any violence is to be done, and drastic punishment meted out, let it be upon frequenters of places of vice, who create the demand and capitalize it. Apply the accurate analogy to the treatment of social disease and you have a fair chance of a return to social health. All the barking and yawping at public officials that does not take into account these factors and make some earnest and intelligent effort to apply them is so much wasted energy. It is the septic rather than the anti-septic mode of treatment. It is unworthy our present-day ideals and knowledge."

Rev. William Day Simonds, of Oakland, has made an optimistic forecast for the year 1916. His hope for an early conclusion of the war prompts a belief that it will come in the early spring, and that it will be brought to an end without the subjugation of either of the great countries involved. He is equally hopeful in politics foreseeing that "the voters of California will attest their enlightened good judgment by outlawing every saloon in the State, from Siskiyou to San Diego, from Sierra to the sea. In science the year will be marked by notable advance in labor-saving and time-saving machinery. Probably the first trans-Atlantic flight will be made in 1916. Industrially the entire country is entering upon a period of marked prosperity. Bountiful harvests, good markets and good prices will be the rule. Oakland, especially, is facing the initial year of the best decade of her history. In religion our forecast is particularly alluring. The first effect of the great war, which undoubtedly drew men back toward cruel tribal worship and blight-

ing superstition, will largely pass away, and in the days of reflection ahead from the excitement of the battle, we may confidently expect new comprehension of the real teachings of the Prince of Peace. As to our individual fortunes, the immutable laws, written deep in the nature of things, will operate as in the past. Exceptions not numerous aside, intelligent and persistent labor will bring due reward. He that soweth sparingly during 1916 will reap also sparingly, and he that soweth abundantly will reap abundantly."

Rev. Howard B. Bard, of San Diego, has shown his readiness to defend his faith against all comers. Early in January he freely advertised a series of ten Sunday morning services on "A New Philosophy of Life." The subjects to be considered were: "The Movement Defined"—New Thought, Mental Science, Divine Healing, Christian Science; "The Universal or Creative Mind," "The Individual, or the Universal Manifest in the Particular," "Powers and Possibilities of the Sub-conscious Mind," "Faith as a Vital Force," "The Law of Suggestion or Outward Control," "The Power of Auto-Suggestion or Self-Control," "The Influence of the Sub-Conscious Mind on the Mental Life in Developing Latent Powers," "The Influence of the Sub-Conscious Mind on Moral Development," "Spiritual Consciousness." In explanation he added: "There is a new religious movement in our midst these days that is presenting itself in various phases and finding expression in many different organizations. Such movements as Christian Science, Mental Science, Divine Science, Metaphysical Healing, Faith Cure, New Thought Movement, are expressions of it. Such a widespread movement is deserving of serious study by all thinking people. It is the purpose of this series of sermons to enter into an earnest study of the teachings of this movement." The result has been gratifying, the congregation filling to overflowing the Unitarian Church.

In Memoriam**Mrs. Lovell White.**

After a lingering illness, following a stroke of paralysis, one of the best-known and public-spirited women of San Francisco passed away on Jan. 18th. She was the founder, and for many years the president, of the California Club, and the moving spirit of the Outdoor Art League. She was the means of procuring the bill saving the Calaveras big trees during the administration of Roosevelt, and at all times in her active life has been devoted to public service and uplift. She was active in the work of securing the Exposition in San Francisco, and was one of the delegates who visited Washington during the Congressional session at which the site was selected. On her return she organized the Woman's Board of the Exposition and was active in its affairs. She was also earnest in advocacy of a Memorial Park for the Pioneers, instead of the demolition of Lone Mountain Cemetery.

While earnest and tireless in working for a cause she was always good-natured and reasonable—never antagonizing those whose support she sought.

She was a woman of fine mind and attractive personality. In her strength she preserved her charm.

The funeral services at the Unitarian Church were largely attended.

Mr. Dutton spoke with feeling and great tenderness. He said in part:

"To be absolutely real, and at the same time an idealist; to cast one's self in large mold and still keep in the way of life; to be free and fearless and direct, and at the same time generous, appreciative and patient; to be an ardent lover of beauty and yet not a despiser of men and women who have not gained the vision; to be of the heritage and culture and yet have that kind charm that makes one at home with all sorts and conditions of men; to have deep spiritual insight with keen practical wisdom—to achieve this in life is to achieve greatly. Our presence here this afternoon is our testimony that Mrs. Lovell White achieved this. We have lost a great citizen, a great idealist, a great woman; we have lost a worker who had a vision; we have

lost one who was a friend of her kind. And some of you have lost the intimate companionship of this rare soul.

"And all these qualities that made up the womanly woman—and you and her friends could name many, many more—her fairness of mind, her generosity and intellect, her honest directness, her working optimism, her wise conservatism, and her undying love of beauty—all these were held with what a charm and grace and fascination.

"On such an occasion we find that words are poor things; and yet we would in all simplicity voice ourselves. We want to recall her great qualities. The mass of these, great and small, that stand to her account, are in some measure known to us all. Her splendid achievements for women; her power in municipal affairs; in State affairs, in national affairs; her activities in behalf of working women; her work for education, playgrounds, the juvenile court; her interest in arts and crafts, and her steady, persistent toil concerning those great trees that stand, as it were, a monument to her. These things, and more, are all known to us; and we think in wonder of the life that was so various, so eager, so abounding, so ample, so interested, so broadly human. And yet today something greater than the mass of deeds grips our minds and our hearts. It was the woman herself. We are thinking, are we not, of those qualities which made her at all times and in all places a beautiful and winning and gracious woman?

"Still another of her great qualities was wisdom. The motto of the California Club, which she organized in 1897, is, 'Wisdom is knowing what should be done next; virtue is doing it.' Mrs. White had that wisdom and that virtue."

I Will Climb the Mighty Mountains.

I will climb the mighty mountains,
Climb the simple huts among,
Where the breast expands in freedom,
Where the airs are free and strong.

I will climb the mighty mountains,
Where the swarthy fir trees rise,
Where sing bird and brook, and cloudlets
Dance in glee across the skies.

—Heine.

Mrs. Sarah D. Spencer.

Mrs. Sarah D. Spencer, wife of Henry F. Spencer, passed away on January 7th at her late residence, 200 West Victoria Street, Santa Barbara. She had been ill for more than a year and suffered much, but the end came easily and quietly.

Mrs. Spencer was a native of Wellfleet, Mass., and she and her husband spent the greater part of their married life at Winter Hill, Somerville, in the same state. For the last twenty-five years they have been residents of Santa Barbara, where they were respected and beloved by all who knew them.

Mrs. Spencer had much wisdom and executive ability in practical affairs, and was devoted to many good causes. She was an efficient helper in carrying on the Cottage Hospital, and was for years a member of its board of directors.

She was devoted to her church, a constant attendant upon its services, and tireless in planning and working for its interests. It was through her zeal and devotion that the Unitarian church came into possession of its beautiful parish hall.

Lovely, indeed, was the married life of Mr. and Mrs. Spencer. Several years ago they celebrated their golden wedding anniversary in the midst of a great company of affectionate friends. Fifty years and more of such devoted love of husband and wife is a history beautiful and rare.

All hearts go out in sympathy to Mr. Spencer in his great sorrow.

The funeral services were held in the Unitarian church on Monday afternoon, January 10th, at 3 o'clock.

In spite of blustering weather there was a large attendance of friends from the church and the city.

Love's Retrospect.

Love will grow deeper as the soul looks back
With tender gaze upon life's bygone track;
And sees a Father's hand has led the way,
And let the hindering thorns and briars grow,
And taken friends who cheered our earlier day,
Nor suffered life too evenly to flow.

O blessed retrospect!

E'en now thou mayst reflect

On what thy joy shall be, when thou the whole
dost know.

Contributed

Truth.

I journeyed through light and through darkness,
Through forest and valley and plain,
I came through the wrath of the tempest,
Through thunder and lightning and rain.

And I stood at the foot of the mountain
In the chill of the autumn time,
My hair was grey with the journey
And many a weary climb.

With the shadows of evening about me
And the silent world at my feet,
I climbed to the top of the mountain
And my journey was complete.

And there in the gathering darkness
I gazed on the form of Truth,
So rugged and stern and forbidding
That I shuddered and held aloof.

But the tall form stood before me
With its piercing, wonderful eyes;
Like the blazing sun at noonday
Or stars in the evening skies.

Glowing and gleaming and burning
I gazed into depths unknown—
Deeper than soul can fathom
Brighter than man can own.

And I know at the end of my journey
Through trouble and darkness and night
I shall stand face to face with the brightness,
The glory of Truth and of Right.

—Dora V. B. Chapple.

The Sunday-School.

(Extracts from a Superintendent's Report.)

At the third annual meeting of the Seattle University Church, the Superintendent of the Sunday-school, Mrs. Florence M. Eastland, made an interesting report. The total enrollment of the school is 50 and the average attendance since the summer vacation 35. All needs have been supplied and there is no debt. The Superintendent says:

"We have paid our organist, bought Sunday-school papers and service and song books the past year. One need never filled long at a time is that of teachers. At present there is a pressing demand for two. Three or four would be welcome. And an energetic Superintendent would find an immediate engagement. The present incumbent has been filling the office most of the time for three years, not because of her fitness but for the reason that no one else will perform the duties for any but the shortest periods.

"While reading of the experiments made in various places whereby the methods of the day school are copied or improved upon by paid teachers and officers, I have wondered just what is expected in the way of accomplishment. Is it Bible history? If so, Bible history is an expensive acquisition scarcely worth the cost. Or is it spiritual development? I can scarcely comprehend a religious life developed through an elaborate system of credits and examinations.

"Our own Sunday-school may come to the graded, paid-teachers' organization, but until that time arrives we shall emphasize the spiritual truths covered by our faith and pray for wisdom to make them vital to each child. And if our methods are not the best, who is able to judge? Isn't it always a problem to determine upon the results of any step? After all, it is the spirit and earnestness back of any form of instruction.

"In this connection there occurs to me a paragraph in Dr. Pepper's 'Memory of a Sunday-school Teacher':

"Take for instance that Sunday-school class back in the southeast corner of the old country meeting-house. . . . We see before us now as then one face, one pair of love-lit eyes, one sweetly smiling mouth, one gracious woman, our teacher. We can remember not one word that she ever said to us. We came to know that she could not have taught in any scientific way or met the demands of modern pedagogics. Nevertheless she somehow placed herself in the very throne of our heart and life, mastered us, gave tone and direction to our life, and from that day has been one of the supreme forces in building up our manhood and womanhood. This is the supremacy of the personal element in teaching."

The nobility of a people lies not in its capacity for war, but in its capacity for peace. It is indeed only because the nations are incapable of the one that they plunge so readily into the other.—*G. Lowes Dickinson.*

"Preparedness and Unitarianism."

By James H. G. Chapple.

A witty editor once said he was plagued with two kinds of correspondents,—the one that knew what he was writing about and did not know how to write, and the other that knew how to write and did not know what he was writing about. How the editor of the PACIFIC UNITARIAN will classify me is hard to say. Knowing me as a newcomer he may be charitable. Sometimes one who judges afar off can get a better perspective and see things in better proportion than the one who is so near that he cannot see the trees for the wood.

To the writer, the present agitation for Preparedness in America is remarkably odd. It is the one nation on the face of the globe that has no need to prepare. The amalgam of races that is slowly taking place is the best guarantee of future peace. Certainly Germany would not attack a nation that had seven or eight millions of Germans. The cosmopolitan spirit of America is the one spirit pointing the way to the new civilization.

There can be no possible enemy in Europe for two or three decades. At the present time they are financially exhausted and the struggle can only end in complete attrition. Our great preparation at the present time should be preparation for Universal Arbitration and International Justice. The Unitarians everywhere should be wedded to this ideal—see life steadily and see it whole.

As the Unitarians fifty years ago stood against slavery while the orthodox pulpits were too often firing texts on its behalf, so to-day should we be arrayed against the slavery of militarism and also industrial slavery in all its forms. We are, or should be, the champions of a finer democracy, and militarism and democracy are strange bedfellows! As democracy rises so militarism decreases, and as militarism rises so democracy decreases.

Again—allow America to build up the finest army and navy in the world, and what then? Simply this: two other powers a little less strong will proceed

to form a dual alliancee. If this combined strength does not exceed the American unit then a triple alliance will do it, and where are you? O, the folly of it all! Germany had built up the grandest military system on this planet and what will she benefit? Let us wait until the final numbers are up and see.

Preparedness in America will mean the creation of a large military caste whose profession will be warfare and whose only hope of promotion will be by the declaration of wars. If war comes not, their profession becomes useless and their lives wasted.

From the point of psychology has it not dawned upon the Unitarians the evil influence that will result in the national schools? Think of thirty millions of children reared in a military atmosphere. If the nation is successful in the cry of Preparedness, then the national school system must be in harmony with it.

No nation yet has completely and fully rested on righteousness. The first nation to do this will solve the problem of national permanence. All military nations have gone down and it must be so. The master of eugenics can explain the mystery. An outsider comes to California and sees on every dollar: "In God we trust." Splendid, thinks he—until he detects a rising party who wants the nation to rest on bayonets and trust in Militarism.

It is the American duty to teach this mad little planet that it is "Righteousness which exalteth a nation." Every nation that has not had this vision perishes. If others refuse the vision, then the Unitarian must accept it. The very word implies that we are citizens of the world. The word "Humanity" is more attractive to us than the word "Nation."

Lewis Morris had the Unitarian vision when he wrote:

"There shall come a time when Brotherhood grows stronger
 Than the narrow bounds which now distract
 the world;
 When the cannons roar and trumpets blare
 no longer
 And the ironclads rust and battle-flags are
 furled;
 When the bars of creed and speech and race
 which sever
 Shall be fused in one humanity forever."

Events

Annual Meeting at Berkeley.

With about 125 members of the congregation in attendance, the annual dinner and meeting of the First Unitarian Church was held on Jan. 13th. Following the dinner the annual reports were heard and officers elected for the ensuing year.

Berkeley B. Blake was re-elected to the Board of Trustees of the church and Charles W. Merrill named to fill the vacancy caused by the retirement of S. N. Wyekoff on account of impaired health. Wyekoff was given a standing vote of thanks in recognition of his services. J. G. Blake was named as Treasurer.

Professor William Carey Jones, chairman of the Church Board, presided at the meeting, and reviewed the year's work, which had led in September to the calling of the present pastor, Rev. Harold E. B. Speight.

Encouraging reports were made from the church Treasurer, from the Sunday-school, Women's Auxiliaries, the Channing Club, the Young People's Society, and the Men's Club in process of formation.

Rev. F. L. Hosmer, pastor emeritus, spoke in an optimistic vein of the present outlook for the church and made happy references to the new pastorate recently opened. Rev. Dr. E. M. Wilbur spoke of the opportunities and needs of the Pacific Unitarian School for the Ministry.

Unity Hall Association was represented by J. Conklin Brown, who reviewed the history of Unity Hall and showed the present standing of the Association.

Professor Jones paid a tribute to the memory of members of the congregation who had passed away since the last meeting.

The meeting, which was one of the most successful ever held by the church, was brought to a close by remarks from the pastor, Mr. Speight, who spoke of the happy relations which existed between the various church societies and between the Unitarian Church and other

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churches of the city, also outlining the work for the coming year.

Preceding the meeting supper was served by the women of the congregation, with college boys and girls waiting on the tables.

Success at Spokane.

The Colfax *Gazette* (Washington) lately published a letter from a correspondent at Steptoe that states so clearly the position of the ideal church that extracts form good working specifications:

"The First Unitarian Society of Spokane is meeting with wonderful success. It has been forced, by large attendance, to move from its old quarters into the Clemmer Theatre, where over one thousand people attend the Sunday morning service.

"Its purpose is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history.

"It is religious, not in the traditional but in the ethical and scientific sense of the word—religious because it is an earnest and constructive movement devoted to the service of man in all that makes for the elevation and realization of his ideals.

"The Society has no fixed creed, because it recognizes the undeniable right of every man to think his own thoughts, and because it is unequivocally pledged to support the truth as discovered by the growing intelligence of man. It has guaranteed to its lecturer perfect intellectual liberty, for the reason that to deny the teacher freedom to speak the truth is to deny men freedom to hear the truth.

"Instead of having a creed, which at best blocks progress and stagnates thought, this Society offers for your acceptance the truth of the ages as discovered by science and tested by reason.

"The Sunday morning service is devoted to the work of educating the people to think for themselves, and to think rationally. No person can be free from political and religious oppression and corruption if he is either opposed to or incapable of free thought. This service, therefore, seeks to lead people from the narrow, stilted, conventional

path of humble submission to the authority of others and upon that broad highway where real men and women walk, with heads erect, fearlessly thinking out things for themselves.

"This simple devotional service, with an address by John H. Dietrich, is held in the Clemmer Theatre every Sunday morning at 11 o'clock. All persons who are interested in an intelligent faith and common-sense religion are invited to attend."

A Faith That Is Plus.

In answer to an interviewer who recently asked the minister of the Unitarian church at Redlands if he held the negative, agnostic view to be the only one justified by reason, Rev. D. M. Kirkpatrick made the following reply: "We claim to be positivists of the most pronounced type. Our affirmations are so large we can't get them all into a creed, so we don't try. It is not that we believe less, but more.

"WE BELIEVE MORE, AND STILL MORE.

"We believe that Jesus was divine, and more—we believe all humanity potentially divine.

"We believe the Bible to be inspired, and more—we believe all noble, true and inspiring books to be inspired.

"We believe in a Heaven hereafter, and more—we believe in a Heaven right here, and that it is the business of men to realize it on earth.

"We believe in the goodness of virtue, and truth, and more—we believe that evil is only good in the making.

"We believe in a God in Heaven, and more—we believe in an infinite God, present in every particle of life, and immanent in every man; and we believe that this God will not destroy Himself by eternally damning His own imperfect manifestation.

"We believe in a religion that saves the elect, and more—we believe in a religion that saves all men by making them conscious that they are potentially God.

"We believe in a church of the righteous, and more—we believe in a church universal, a church of saints and sinners, whose business it is to make every man feel he is a child of the Infinite Father, and to help every man to lead a life worthy of His Divine Parentage."

The New Unitarian Chapel at Seattle.

By Florence M. Eastland.

On the twenty-sixth of December the University Unitarians held their first service in the new chapel which, though not yet completed, was comfortable for the happy friends who gathered there. Cedar wreaths and several Christmas trees screened unfinished portions and enough pews and chairs were ready to accommodate the hundred and fifty persons present.

The chapel, it was unanimously agreed, is one of the most attractive and artistic of Gothic structures. Dr. Perkins declares it the prettiest small church he has seen. The tall, pointed ceiling supported by arches contributes to the acoustic properties. This is the first unit of a completed building which will eventually cost fifteen thousand dollars. When the congregation becomes too large for the present room, the second unit will be added and the chapel used for a parish house.

This building is the culmination of the hopes, plans and work of a small body of earnest Unitarians whose Society is but three years old. The lot was bought by the American Unitarian Association early in 1913, but until last spring there was no plan for building. The Society was small—only thirty-eight members at the end of the first year—and it had its usual share of infants' diseases. After the coming of Dr. Perkins, however, the growth was marked and sure. The names of seventy-one persons appear on the manual, of whom two have died, four withdrawn and seven are non-residents.

With the contributions from personal friends of Dr. Samuel A. Eliot and Dr. and Mrs. Perkins, the Society raised enough funds to make the chapel a reality. It is not yet complete, but there is no large burden of debt hanging over it and the final expenditures such as an electric system of heating, the completion of the basement rooms for social and Sunday-school use and the grading and beautifying of the lot, can be met at some future time. Without the aid of those generous people our chapel could not have been built. We are deeply

grateful to them. We feel the responsibility their generosity has placed upon us and are doubly determined to make of our church a place of worship and Christian fellowship. We pledge anew our endeavors to make the name Unitarian better understood and known, to so live that our lives are daily examples of its wholesome philosophy and spiritual thought.

The dedication of the chapel will take place on February 20th and Dr. Crothers will be present to deliver the sermon.

In Appreciation.

(Extract from church record, University Unitarian Church, Seattle, Wash.)

Voted: That in view of the very great interest shown in the establishment of the University Unitarian Church, and in particular in the building of the new chapel, by our many Unitarian friends in different parts of the country, not only through generous personal gifts, but also through their religious organizations, such as The American Unitarian Association and the Alliance of Unitarian and other Liberal Christian Women:

We, the University Unitarian Church, assembled in our fourth annual meeting, desire to place on our records our deep appreciation of this mark of their friendliness and fellowship; and we desire hereby to express our purpose to accept their generosity as a sacred trust; and we pledge to them our most sincere efforts to maintain, to spread and to enjoy the common truths and ideals of our Unitarian faith.

Voted: That a copy of this record be sent to *The Christian Register*, THE PACIFIC UNITARIAN, *The Word and Work*.

SEATTLE, WASH.,
January 11, 1916.

Servants of Man.

More servants wait on man
Than he'll take notice of.

—Herbert.

A Journey South. By Charles A. Murdock.

When a missionary journey is thoroughly planned, and a complete itinerary schedules to a minute, arrivals and departures at all points, it is assumed that circumstances may intervene to disturb complete realization, but such is ordinary regularity of trains and things that serious modification is hardly expected.

Faith is an admirable quality, but it may be injudiciously exercised. When one starts off in mid January to visit the churches in Southern California, he is tempting Providence to leave his umbrella at home and not to pack his unwieldy overshoes; but one dislikes to seem a tourist when he is really a native and possessed of unbounded confidence in the weather of California.

The first intimation of untoward possibilities was conveyed by puddles and shiny mud in the San Joaquin Valley, usually so very dry and dessicated. Through the copious drops on the car windows the view was monotonous,—rain in the air, gathering pools and general stickiness. Morning at Los Angeles was less threatening. Moisture in the air, and a mild drizzle, but indications of an expiring storm.

Redlands.—Redlands being indicated as the first stopping place, was pursued, as per schedule, and reached a little after noon. Rev. and Mrs. Kirkpatrick were at the station with a cordial greeting and a kindly auto. To be a good chauffeuse is probably not a frequent accomplishment for a minister's wife, but it is one of great possibilities in the way of acceptable hospitality. Few places are so responsive to one who wishes to show how attractive a town can be. Fancy a well-built city planted in the very midst of groves that last year loaded 5,000 cars with oranges. As many more are awaiting harvest and hang in golden beauty on every hand. There are fine roads in every direction and when the elevation of Smiley Heights is gained and one looks down on the plateau of vineyards, level, or rolling, and on one side takes in the far away desert, and on the other, across the valley to the hills that are crowned with the San Bernardino Range, well covered with snow, the wonder and glory

of it all are almost appalling. Nowhere on earth can there be greater contrasts, such majestic mountains, seemingly so near, to such fruitful loveliness.

Saturday evening was spent in a good meeting with the church trustees, the result being on the whole satisfactory. Nothing especially worth while in life is an easy achievement, and to keep a church on a high plane of honor, and also to meet all financial demands is an achievement attended with difficulties, and often involving sailing very close to the wind.

Sunday morning was decidedly rainy, but a fair congregation was found in the really beautiful church. Taking it all in all the Redlands church seems about the best example of feeling and fitness that we have to show. It is of brick, with tiled roof and good windows. It is well placed, covered with ivy and on a lot tastefully planted to trees and roses. The interior is simple but handsome, with real pews, and a homelike fire-place at the entrance end, opposite the pulpit and organ. It has a worshipful atmosphere and seems a church and not a mere audience room for anything that comes along. Mr. McDonald preached a good sermon, earnest and persuasive, on, having done all to stand.

Pomona.—Having planned to share Sunday with the brethren at Pomona, such trifles as a pouring rain and a train that didn't start when a misinterpreted time-table led to expectation, were not allowed to interfere. Electric trains run everywhere in Southern California,—if not to the exact point you wish to reach, to some other nearly as good which connects with one that does. By going to San Bernardino, a transfer to North Pomona, enables the taking of a branch that soon reaches Pomona. By good fortune it ran past the best hotel in the city, for such a downpour as welcomed the travelers is not to be met with equanimity when it is also met without an umbrella. As it was the gutter-stream that bordered the sidewalk was just a little too wide to be compassed by one clean jump. But the hotel beyond was very comfortable, and a good dinner is a great restorative.

The telephone placed the Secretary in touch of those he hoped to see, but the

increasing storm interposed between a hoped-for meeting. It had rained steadily all day, and it rained harder all night, and the next day. A call from the President of the Board of Trustees supplied all the information needed, but a call on any one, or to be called upon by any one not obliged to come was out of the question.

The sad, sudden death of Mr. William Jones, dearly beloved, and staunch friend of all his people, had seriously shocked the church, and practically put a stop to the preaching service. In the morning an adult class has been steadily maintained, and after the annual meeting in February some arrangement will be made for regular services. The severe storm was doing some damage, but on the whole it fostered hopes of a fair crop, and with the good prices anticipated, welcome relief will come to a community that has been in straitened circumstances for several years.

By noon word came that all lines of roads connecting with Los Angeles had suffered from wash-outs, and that all trains had been laid off. There seemed no hope of leaving the city, but at half past one a courageous driver of an auto-bus announced his intention of at least starting, and hasty packing added one to his party of eight. The trip was an experience not soon to be forgotten. For about half the way the road was excellent and there was no one to share its use. We sped through the rain and flashed through the water that covered it in low places. For some time uncompleted work on a condemned bridge has compelled the fording of the stream it spanned. The only recourse remaining at high water was to strike across the valley to higher ground beyond and the crossing of the San Gabriel beyond Whittier. It seemed worse than it really was to turn at right angles from a fine road and plow through a stretch of water following a road revealed by an occasional tree, and the ripple of the water that flowed over it and fell a few inches to lower ground beyond, but also under water. The real trouble, however, came when the road beyond was gained, for it was a poor dirt road of a pretty stiff grade, and slipping wheels and yielding mud made the ascent

just all that the powerful car could negotiate. After many winding detours we reached firmer roads and came to the San Gabriel River, which flows in two well separated channels. The water in the first was over its banks and flowed over both ends of its bridge. The second was high but the bridge was higher, and at last we were again on the fine boulevards that run into Los Angeles. The trip that usually takes one hour and a half had occupied two and a half.

Long Beach.—The telephone being freely used from the Los Angeles hotel, soon cleared the way for the next move. On the following morning refreshment and encouragement followed a generous call from Mr. Hodgin, our steadfast bulwark at Los Angeles. The annual meeting a few days before had been gratifying in revealed results. The Pacific Coast Conference in June is being outlined on plans that experience has shown to be wise.

In the early afternoon an assurance that Long Beach was to be reached only by a transfer and a trestle, did not deter me, and experience did not justify either. We went straight through and spent the afternoon pleasantly and profitably in studying the situation and seeing people and the thriving city. In the evening a good rainy-night audience proved alert, and appreciative in an unusual degree of a light literary lecture. The only drawback of the day was the absence of Rev. Francis Watry, who went to Santa Ana Monday to attend a funeral and found it impossible to get back the next day.

There is a feeling of good courage at Long Beach. The chapel, the furniture and the piano are all paid for, and the little society ended the year free of debt. Mr. Watry is greatly admired and there seems to be harmony and congenial enthusiasm.

Santa Ana.—When one follows a schedule it is disconcerting to be thrown off and resistance is naturally strong, so when information is given out that all connections are cut off and that the only means of getting away from Long Beach is by walking a trestle over a weakened bridge on the way to Los Angeles, which you have left behind you, it is not taken with equanimity, and when a young man

of self-reliant mien in a full-grown auto says he is willing to make the trial one takes the chance unhesitatingly, even if the only passenger.

The roads of Southern California deserve their fine reputation, and down the ocean side are simply perfect boulevards, so we rolled merrily for a long way, passing Venice and almost reaching Seal Beach before turning inward. Then for long stretches the way was excellent and the first ten miles of the trip, about a half, gave no intimation of flood conditions. Then the low lands bordering the Santa Ana were found badly overflowed and the roads were largely under water. We saw an abandoned machine, and in places the water came well up to our axle. We passed one fleeing family of six in a single-seated light buggy drawn by one horse, driving in the rain, with flowing water nearly up to the buggy bottom.

Santa Ana is a town of about 15,000 people, with a large assortment of churches. It was nearly twenty years ago that the church was built under the inspiring leadership of Rev. E. R. Watson, a convert from Methodism. It was memorable in that it was locally accomplished without aid from the American Unitarian Association, and the society, though small, has been self-sustaining from the first. It is claimed that they have received from the American Unitarian Association but \$100 in all their history. They have the commendable habit of collecting at the close of every year the amount required to make their income meet their disbursements. At the late annual meeting Rev. Francis Watry offered his resignation to take effect in May. He has served the society heroically for about twelve years and he feels that a change of minister may be advantageous. No action has yet been taken on the resignation.

A meeting with the church officers and a valuable talk with the minister occupied the afternoon and early evening. No evening meeting was arranged for as a University Extension lecture had been announced. Prof. Raymond found it impossible to reach the city and the lecture was postponed.

Los Angeles — Thursday morning

brought welcome sunshine proclaiming the passing of the storm—uncommonly severe all over Southern California. Twelve lives are reported as lost and heavy money damages from ruined bridges, extensive washouts and much destruction of orchard property. The water was receding and no trouble was found in getting away from Santa Ana though all rail and electric lines were out of commission, but a faithful little Ford made good time to Huntington Beach, splashing merrily in the water still covering the roads, and spinning in good temper when the boulevard was reached. At Huntington Beach the electric line was running to Los Angeles, and soon a pleasant luncheon was being shared with Rev. Clarence Reed; Rev. E. S. Hodgin and Mr. Daniel Rowen. In the afternoon a call was made on several dear friends including Rev. A. J. Wells, formerly of the Second Church in San Francisco, and a valued contributor to the Pacific Unitarian. Mr. Wells has been seriously ill for a long time, but tenderly cared for by his daughter, is doing well and bearing his suffering and weakness with great fortitude. Upon being assured that he was missed as a contributor he remarked that at night, when unable to sleep, he thought out things he would like to say and that the night before he had dictated something that he would send, though unable to see and properly revise it. Surely, under the circumstances it will deserve, and no doubt will receive, especial consideration.

In the evening addressed a good audience at the church, making an appeal for support of the association and giving assuring account of the work at points recently visited, then read them a Bret Harte paper, it being their regular mid-week meeting for literary and educational pursuits. Rev. Clarence Reed was announced to give five lectures on the Russian novelists.

Los Angeles still keeps up her marvelous growth, and magnificent buildings continue to rise. Her streets are mostly too narrow for the traffic they carry and seem congested and crowded. The general impression is that a large population is not actively employed. Many are doubtless visitors, others drift in from

everywhere to spend the winter as best they may.

Southern California as a whole shows great enterprise and most unquestioned faith in her future. Her reliance is on climate as attractive to tourists and persuasive to citrus fruits. Within the past four years 40,000 acres additional are reported to have been added to orange orchards and 20,000 to lemons, in full confidence that the demand will claim the products.

Fresno.—From Los Angeles a change in itinerary was compelled. Very early rising made possible readiness at the Santa Fe station at half-past seven on Friday morning to take the train for Hemet, but the trains for that point were withdrawn for washouts had not been repaired, so the attractive spot was crossed off for this trip and a later train was taken for the more accessible north. The trip over the range to Barstow gave evidence of much high water and reconstructed roadbed was very gingerly treated. No protests were summoned when the train crawled slowly over a trestle or along a fill. We made no complaint at being an hour and a half late in reaching Bakersfield.

That a considerable elevation is passed in crossing to the desert was made plain by bunches of snow encountered on the way. A handful was munched with reminiscences of New England boyhood when occasional stops furnished opportunity.

Arrival at 1 o'clock in the morning induces quick connection with a bed, and a late breakfast. Fresno is a spreading city, being about five miles from rim to rim, and it is also reaching up, as a number of towering buildings emphasizes. After a general survey had been made, the church at Tuolumne and O was sought, and Mr. Ruess was found in his study preparing for the arduous tomorrow—his day of installation. We called on several of his shut-in parishioners, interested but prisoners to pain or infirmity. A pleasant dinner and evening at his hospitable home finished the day. Sunday was well filled. Sunday school at ten was not large but good. It was a rainy day, interfering with large attendance. Over fifty were at morning service to hear the layman's sermon. At its con-

clusion I met the board of trustees, eight interested men, and found them well satisfied with present conditions and future probabilities. Mr. Ruess, by his cheerful confidence and tireless activity, had driven out discouragement and installed hope and confidence. One trustee remarked that he was breaking one of the commandments, for he was laboring seven days of the week. When the meeting was over we found the Emerson class, that immediately follows the church service, still in session, more than half the congregation remaining to join in the profitable study and discussion. A friend of the church took me to his home for a midday dinner, incidentally showing me a good deal of the newer home section of the city as well as the very large and attractive normal school building nearing completion. Soon after the cheerful meal Mr. Ruess, with Dean Wilbur, who had just arrived from Berkeley, joined us and under the guidance of the chairman of the Board of Trustees we were shown much of the city, extending our auto ride the whole length of the nine-mile Kearny Boulevard, palm-bordered, to and through the beautiful park.

We were separated at dinner, the ministers flocking by themselves at the modest home with a romantic name, (Glen Poplars), occupied by the Ruess family, while the field secretary was deposited with the Stones, an interested and interesting family, formerly of Worcester, Mass. After dinner talk continued till the kindly church head called to take us thither and the installation service followed. Rev. C. S. S. Dutton, who had occupied his San Francisco pulpit in the morning, arrived in time to take his place as preacher of the sermon—vigorous and convincing. Dean Wilbur's charge to the minister, very comprehensive and wise, was briefly responded to by Mr. Ruess, and the secretary's charge to the people was followed by a response from President Dickenson, their representative.

A number of letters and telegrams were read from former associates and well-wishers of the minister.

The forenoon of Monday was spent in visiting the playgrounds and residence quarters of Fresno's varied nationalities under the friendly guidance of Dean McDonald of the Episcopal Church, a

happy omen of the relations it is hoped will prevail in the future.

Hanford.—In the early afternoon the four dignitaries proceeded to Hanford, a city of perhaps 6,000 people and 14 churches where Mr. Ruess has been preaching in the evening since the departure of Rev. Thomas Clayton for Texas.

At six o'clock a generous supper was served in the church at which nine families were represented and at eight the installation service was held. Mr. Dutton spoke extemporaneously and with power. The Dean and the Secretary interchanged their parts and Mr. Nash responded for the people. The rain continued and the streets of Hanford were impressively muddy.

Reedley—Mr. Ruess has in mind the establishment of preaching stations at several points throughout the San Joaquin Valley and has already begun at Reedley, 20 miles to the south and east. He devotes each alternate Tuesday evening to this point, and thought it well for me to go with him and view the prospect. It was a new and agreeable experience. We were met and driven through the rain about two miles to the large and hospitable residence of a fruit grower who had invited his neighbors to meet for the service, and they came in encouraging numbers, considering the weather, and showed a fine spirit of interest. After a service of hymns, responses, and a brief address, the meeting was thrown open for questions and interchange of thoughts and feelings on religious subjects. It was quite free and frank and it was a revelation of how much interest it is possible to develop when people care to meet and discuss serious subjects with common sense. The neighbors seemed loath to go. They rose from force of habit but talk went on till they again were seated, and it was rather late when they succeeded in getting away. It shows what one really interested woman may do if she feels it worth while.

In the early morning a train was taken and in time for dinner I was home again sound and happy after a twelve days' trip of adventure and experience of rather unusual interest, without

a mishap save for the loss of a lead pencil and without physical suffering or discomfort, demonstrating that one may travel safely and comfortably even during a severe storm without rubbers or an umbrella if he has faith, good fortune and kind friends.

An Appeal! Also an Investment!

The Lawrence, Mass., Unitarian Society, will celebrate its seventieth birthday in October, 1917. Because of loss of old families and an increasing growth of alien population, the society feared death at seventy. Among the new citizens of the city have appeared enough English Unitarians of the mill operative class to form a live school of Religious Education. A Tuckerman School graduate, paid in part by the American Unitarian Association, is shaping the religious and social activities of this new group of adults and children. The Department of Efficiency of the American Unitarian Association heartily approves and indorses the work now in progress.

The great challenge of Unitarianism in New England is to help liberalize and Americanize its foreign people; hence the Lawrence work may be regarded as an experiment which, if successful, will point to a solution of the big problem confronting our church in all industrial cities. We have the people. The people want the liberal church. The people are of the wage-earning class without sufficient means to finance a church from the start. The remnant of the former church, which has stood by, are working enthusiastically and carrying most of the expense, but they are too few to reinstate the society unaided. The old church building is unsafe, unsanitary, and hopelessly inadequate. We propose to build a new church plant to cost about \$20,000. The building will be in two parts, a chapel and a parish house. Our pressing and immediate need is the parish house, which will have social service and educational facilities.

We already have subscribed and promised \$5,000, and if we can raise \$10,000 by May 1st we intend building the working part of our church during the spring and summer. No more inspiring mis-

sionary opportunity is anywhere before us and money sent here is a good investment where returns sought are spiritual and ethical.

Believing that there are living in other places many Unitarians who are stockholders in the Lawrence mills, we appeal especially. Will you not help these mill operatives, who are working for you, to create and maintain a practical Unitarian church home?

Contributions can be sent either to Mr. Arthur C. Dyer, Treasurer, Lawrence, Mass., or the minister of the Lawrence church, Rev. William S. Nichols, North Andover, Mass.

Not a Square Deal.

The mother of the twins removed from the rack a study in black and white which masqueraded as a hand towel. On her arm were two large clean ones.

"Now, boys," she observed, with the light of an inspiration in her eye, "I'm going to try a new plan. This, Thomas, is your towel, which I will hang above the bath-tub and this is yours, Walton, next to the laundry-bag. At the end of two days I'll reward the one who has the cleaner towel. There must be no use of any other towel, remember, and each must be reasonably clean."

The delighted twins at once surprised their hands with a good scrubbing while the towel of each recorded only moisture and wrinkles that time. By night Walton's had not changed, although Thomas's was turning gray. He was worried and spent more time in the scrubbing process, but Walton's ablutions were performed in the usual unhappy moment snatched from his play. It was noon of the next day when Thomas sought his mother.

"I don't want to be a snitch-baby," he burst out, "but I'm not getting a square deal on this towel bizness. I been washing my hands as clean as ever but that old towel just gets blacker and blacker. And brother just dabs his hands once and wipes 'em on the black sateen laundry-bag!"

The Sermon

The Home Life of the Nazarene.

I.

AT HIS BIRTH.

By Rev. Edward Day, Eugene, Oregon.

About the home of Joseph the Carpenter one spring morning near the beginning of what is known to us as the first century of our era there was not a little commotion for the wives of several of the neighbors with their little ones clinging to their tunics had come together and were remarking on the birth of a son to their friend. One of them had, she told the others, been with Miriam through the night, though there had been little she could do for her, for the mothers of the young people had been with her, and though this had been the first time she had been brought to bed, so strong and sturdy was she, despite her youth, a girl of seventeen, that she had suffered no more than a young woman might be expected to suffer who had thus begun, as a true wife, to bear heroically and proudly her part as a mother in Israel. And then were not she and Joseph to be congratulated that the dearest wish of their hearts was gratified. The child, a lusty one, was a male who might be brought up to follow the trade of his father and bear his part in so doing in supporting a family that was like to be a large, as it certainly would be a needy one. She had heard it said that "when a boy comes into the world he brings peace with him, and a loaf of bread in his hand, but a girl brings nothing." For one she thought girls were not to be frowned upon; for what would become of the nation if there were not plenty of sweet girl babies? But she did think that family fortunate whose eldest child proved to be a boy. Another woman had assented, remarking that Joseph must be doubly happy, for had they not during the last few weeks witnessed his solicitude as he had frequently walked at nightfall with his comely wife in from fields whither they had gone to gather some of the sweet early spring flowers and listen to the caroling of birds; or as they had sat on the top of their unpretentious house and he had recalled for her the stories told

of the mothers of their people, Sarah, Rachel, Hannah, and others, coloring them here and there by playful conceits of his, as he could easily do; for though like their own husbands he was poor and so unable to have any saered text of his own, he could read the Hebrew writings and had often, as they well knew, read in their synagogue the morning lesson from the Law or the Prophets? Another woman, agreeing with the last speaker, alluded appreciatively to his knowledge of their people's past and reminded them how often he had gathered their children about him, among whom were to be seen some of his own brothers and sisters, members of that large family his father was rearing there in Nazareth, to tell the story of Abraham's eall and his eventful wanderings, or that perplexing one of Jacob, or perchance that more significant one of Moses. Such incidents furnished scenes to be remembered, as they as mothers, having missed their little ones, had gone to his home and peered through the doorway, only to see Miriam busy at her household tasks or working at her spinning-wheel at her end, while Joseph, seated upon the ground mid the shavings at his end, having laid aside his adz or saw, had responded to the eager cry for a story. And what stories they were, as he told them! They were far from being mere verbal repetitions of the old biblical narratives, such as they often heard, for Joseph possessed the art of story telling; and he, moreover, as one who did his own thinking, interjected thoughts that were pithy and sensible.

A woman who but a moment before had come up and joined them, having been told what had happened by a child that had stepped back to meet her, agreed to this and told how her son Jacob came home a few days before and asked her with evident annoyance why they had named him after the son of Isaac; and when he had been pressed had told her how Joseph had that day narrated for him and his mates the story of the patriarch Jacob; and how he had been disturbed when some of the lads had laughed over the way Jacob had outwitted Laban. He had rebuked them and had told them that they were not to be crafty in their dealings with Gentiles be-

cause Jacob had been. Nor were they to suppose because Jacob had been a progenitor of their people his was always a blameless life. Craft, and falsehood, and fraud were never pleasing to the God of their people. He had not favored Israel because their progenitors had been perfect; for they had not been; but rather because, after their early waywardness, they had responded to the nobler thought of the prophets and the psalmists.

As this mother finished speaking some of their daughters came from the fountain in the center of their city, the only fountain of which Nazareth can boast, with jars of water upon their heads, and stopped to learn of the birth of a son to Joseph whom they all admired, and whose wife, long a mate of theirs, they loved. Since she a year before had married they had sometimes rallied Joseph on his neglect of them and his utter devotion of himself to Miriam, only to be reminded that though he was one who cared little for the teaching of the rabbis, as they knew, he thought they spoke wisely when they said: "If thy wife be small, bend down and take her counsel"; whereupon they had replied they were not so sure that he wished to be guided by his wife, that they remembered that it had been said: "If thy wife be small, bend down and whisper in her ear"; and they were inclined to believe that instead of stooping to her for counsel, he had stooped to whisper loving words, as though they would satisfy any woman, or to offer her advice, something no self-respecting woman could take from her husband. How glad they were they had escaped his net. Now, however, after pausing long enough to learn all that was to be learned they went on toward their homes with smiling faces and expressions of joy, for they were glad of heart, glad because their good friends had been so blessed. They hardly knew whom of the two they should feel to congratulate the most, the young mother so eager to bear her part as a mother or the young father who would be so happy to take his place in the home as the guide and counselor of children of his own; for they were sure both were equally deserving as they were confident that each one's cup of joy was now full to

o'erflowing. As they went on home they were followed by their mothers who were too thrifty to be seen long in a street when the work of the morning and that of the day waited upon their return.

Nazareth at that time, it may be presumed, was a city in which linen fabrics were woven that found their way to distant cities, for flax was largely cultivated in Galilee and the linen industry was an important one there, where the land was too valuable for sheep raising, a pursuit to which the rocky pastures of Judea were mostly set apart. The spinning of flax and the weaving thereof were done usually in the small homes of the poorer people; and all such work could be done in the living end of their homes, small as they might be: for the mats upon which the poor slept by night could be folded and laid aside for the day; while apart from the handmill, the earthen receptacles for grain and water and a few small utensils there might be no other than furniture. Very generally the poor dispensed with tables and chairs; and a hole in the ground served the purpose, even without a baked clay lining, of a stove, the smoke being left to find its way out the front door or the rear windows, without it was minded to stay inside and torment the family. Nazareth, now a city of but a few thousand people, may then have had twice as many for it was most charmingly and advantageously located, well up a glorious hillside in a basin that was nigh to popular caravan routes. Consequently it may have borne a good name for thrift and enterprise among the two hundred or more of populous Galilean cities. If it was despised by the people of Judea it was because it was not famed in the annals of Israel's past, or because it was a Galilean city, rather than because the people were not sturdy, industrious, and independent. Nor were they an irreligious people. Though not of as pure Hebrew stock as the people of the South, those of the North were loyal to their religion, as they undoubtedly were thrif-tier, sturdier and more enterprising, bolder and more independent. It was in Galilee, as Josephus has revealed, that the Romans encountered the most hostility, where they had to overcome revolt after revolt; while in Judea,

though the acquiescence might be sullen, there appears to have been no disposition to endeavor to cast off the hated Roman yoke.

Scarcely had the women returned to their homes than Nathan the Smith appeared, turning into the street just as Joseph came out of his home bearing a yoke which he had made the day before, and was greeted most cordially:

"Peace be to thee, Joseph."

"Peace to thee, Nathan."

"I hear the God of our fathers hath blessed thee this day in giving thee a son by thy wife Miriam."

"It is as thou sayest, Nathan, I am favored of God in that I am this day the father of a lusty boy by my wife Miriam."

"May thy son prove worthy of thee. May he grow up to follow thy trade and to become as devoted to the Law and the Prophets of Israel as thou art."

"Yea, God grant it, Nathan; and may he live to see the enemies of his people forced to return to Rome and to behold a new Davidic King ruling over a redeemed, united people, and a smiling land."

"Thou art ever dreaming, Joseph, of breaking the accursed Roman yoke. Dost thou not know that the last revolt in Naphtali, led by one of the people hailed as Deliverer (Jesus), has been put down with an iron hand and that many of our people were slain?"

"Yea, I know it. And little hope have I of anything coming of such an uprising. I have seen too many Roman cohorts pass through the land to suppose our untrained and simply armed peasants can vie successfully with them; but I have, O Nathan, great faith in the power and grace of our God whose ways are not as our blind and staggering ways. When the time comes which he hath decreed, Satan like lightning will fall from heaven, and our Jehovah will ride forth in majesty and will roll up like a burnt parchment the Gentiles who now spit in our faces."

"Yea, let us hope in him, blessed be his holy name: for though he may tarry he hath not forgotten us. Meanwhile his mercy hath been extended to thee, Joseph. Verily our rabbis are right when they say: 'God's presence dwells in a pure

and loving home.' Such a home is thine. Thou art favored in thy wife; for Miriam was as gentle a maiden as she was comely when thou didst take her to thyself. I had marked her well. Had I been a younger man I should have waited upon her father and have sought her hand, for he indeed lives without joy who lives unmarried; but such as she was not for one who has got to where he can see the bottom of life's cup. But, Joseph, I have already hindered thee too long. Whither goest thou with that yoke?"

"I go eastward to the field of Simeon which as thou knowest slopeth off toward Mount Tabor. He bides in a lodge for a few days, and having broken his yoke sent for me to make him a new one; and I am not loath to take it to him as I would walk afield today, for it is a high day with me, and join for very gladness of heart the birds that do so blithely on this spring morning praise their creator."

"Peace go with thee; I go westward."

As he passes out of the city we cannot forbear noting that the yoke that Joseph is taking to Simeon is a light one, being little more than a smooth stout oak stick or pole several feet long with two wooden pegs several inches apart near each end. This straight, light yoke which was tied to the horns of the steers was usually attached to the central pole of the wagon or plough by stout thongs. Such yokes as this, according to Justin Martvr, who lived in Canaan about 120 A. D., were shown him by Galilean peasants who declared that they had been made by the son of Joseph. The wheat and barley, sown the previous fall, were now some inches high, a sight to delight the eye. Yet Simeon had land still to be plowed for which he would need the yoke; but he needed it more in getting his loaded cart into the city.

Upon the evening of that ever-to-be-remembered day Joseph might have been found weary, yet devoutly thankful of heart, sitting upon the ground on his side of the house meditating while by the dim light of a spluttering, smoking, stinking oil lamp Miriam lay upon some rugs on her side which was raised about a foot above that of the other. She held

her babe close that it might share her warmth, though the attendant was watching lest she fall asleep and imperil the helpless little one. The scene, though full of pathos, was not one to impress a thoughtless, matter-of-fact person, for it happily was a common one in those times in densely peopled Galilee; but what more could any child ask than this son of Joseph possessed who had that day first seen the light and who in so beginning his earthly existence had become the center of a humble but in every way worthy family, in the midst of which he would be sheltered, protected, given the loving care of a mother whose full breasts would palpitate with joy as she nursed him, and whose loving solicitude would not only be his through the period of infancy and childhood but also would never fail him so long as life should last, and vouchsafed the guidance and instruction of a father who though of lowly life was wiser and worthier than many a haughty pharisee of that day who, proud of his culture, thought himself competent to teach the children and youth of his land. No need had this babe that was until the end of time to be known as "the Nazarene" of a home more sumptuous or more cultured, for where thrift, and cleanliness, and wholesome food and warm garments, and love, and wise counsel are there the babes grow apace into lusty youths and comely maidens. No need had this babe of the worship of strangers or the gifts of mysterious visitants; for his lot had been cast in a neighborhood where his eyes in time would look wonderingly out upon sweetly smiling faces and kindly extended hands. Even the children who had that morning listened with wonder as they had clung to their mothers' tunics would be his devoted friends and admirers, vicing with one another to show him favors.

As time passed all this was to be forgotten and the simple narrative, known at the most to but few, was to give way to wonder stories that would captivate the fancy and satisfy the imagination of the countless multitudes who should listen to them. The winsome, simple story of the birth of the son of Joseph was so to be enveloped in legend that scarcely a

trace of the actual facts which so happily satisfy us was to remain. The world was to be informed that through angelic announcements both Miriam and Joseph had been prepared for the birth of a wonder child; and the simple, untaught peasant maiden had upon occasion, ere she had been brought to bed, burst forth into marvelous strains of psalmody. Nor was this to be all. The sturdy Galilean carpenter of Nazareth had been transformed into a Judean of Bethlehem of the House and lineage of David who for some unexplained reason had come to reside in the North, and so had to be brought down to Bethlehem with his wife that the Deliverer might, in accord with ancient prophecy, be born there and there receive the homage of supernaturally informed shepherds and mysteriously guided eastern magi; though it had been necessary to invent other marvel stories to account for the fact that the son of Joseph was nurtured in Nazareth and there spent his youth and earlier manhood, and thus had come to be known as *the Nazarene*.

There is no gainsaying the poetic charm of all this legendary lore which appears to have been lovingly and conscientiously shaped by those who were under the influence of ancient prophecies rather than the local and sadly blurred traditions of Galilee. But he fails to appreciate truly the real prenatal forces which played their mighty part in shaping the life of the Nazarene who does not apprehend the truth as to his genesis. Nor can he treat him fairly as a man who, though he was molded in part by heredity and environment, rose superior to all these influences, blessed as they had been in their effects upon his life and character, and disciplined himself, perchance unconsciously, for a career that ever must win the admiration of men.

As we are about to leave Joseph, who is soon to fall asleep upon his mat amid his pungent shavings, we note that he has ceased to meditate and is now quoting in the ancient tongue of his already commercialized people the opening words of one of the most exultant of the old psalms:

"It is a good thing to give thanks unto the Lord,

Yea, and to sing praises unto Thy name, O Most High;"

whereupon may be heard in faint response from the other side of the lowly home the next verse:

"To show forth thy loving kindness in the morning,

And thy faithfulness at the nightfall."

As the sound of Miriam's voice dies away the rumble of Simeon's lumbering, two-wheeled wagon is heard as he, having entered the city, now passes on to his home. He is the last of the peasants to enter. Night closes down upon dimly lighted Nazareth and upon the home of the little family in whose fate is wrapped up so much of the world's peace and happiness.

Selected

I was moved first not by the negations of Theodore Parker's sermons, but by the sweet reasonableless of their affirmations. I did not turn away from a supernatural Christ until I was impelled to turn to the man Jesus. I did not deny the inerrancy of the Bible until I was moved by the manly efforts of its writers to find and proclaim the truth, and I had come to feel that aberration with liberty is less to be feared than accuracy with constraint.—*Stephen Peebles*.

Be charitable before wealth make thee covetous, and love not the glory of the mite. If riches increase let thy mind hold pace with them; and think it not enough to be liberal, but munificent. Diffuse thy beneficence early and while thy treasures call thee master. Give not only unto seven, but also unto eight, that is, unto more than many. Though to give unto every one that asketh may seem severe advice, yet give thou also before asking, where want is silently clamorous and men's necessities, not their tongues do loudly call for thy mercies.—*Sir Thomas Browne*.

Shortening, not too much but just enough, improves the pie crust; try it on a sermon.—*Christian Life*.

False Notions of a Church.

The eloquent and outspoken Rector of Barnet (Rev. W. Manning) said vividly, the other day: "Inasmuch as he who clears a field of dock is doing as good work as one who plants potatoes, and inasmuch as the clearing of the dock must come before the potato-planting, I want first of all to root out of your minds all false notions of a church. It cannot be too fearlessly asserted that the church is not the sacred annexe of any party organization, nor the Sabbatical rendezvous of the members of any local political club. It is not an organization for the furtherance of teetotalism, vegetarianism, women's suffrage, Esperanto—all of which may be excellent, but are sectional interests. It is not a comity of savants learned in theological lore or antiquarian history. It is not the theatre of an ecclesiastical pageant, not the concert-room for the performance of church music. It is not a Sunday salon for the gathering of the élite of the neighborhood (with free seats for the lower orders to look on with proper humility and a due sense of reverence for their betters). It is the place where the religious teacher aims at influencing conduct and informing character. This, I believe, he can do by declaring the will of God as it is revealed to us in all history (secular no less than sacred), in all our experiences (public as well as individual) in all ages; for God is always teaching the hearts of His faithful people. The preacher can do it by inculcating a love of all that is good and beautiful, true and strong, in every department of life and in every human being whom we meet. If we can know God and love Him, if we can see the good in all around us, we have kept the whole commandment—the other things, church or chapel, high or low, Roman or Protestant, do not matter much. As the illustrious Master of Balliol used to say, 'Believe in God, and never mind what the clergy say.'"*—The Christian Life.*

In thy own mean perplexities do thou thyself but hold thy tongue for one day; on the morrow how much clearer are thy purposes.—*Maeterlinck.*

Good Thoughts for Evil Times.

The hope of Truth grows stronger day by day;
I hear the soul of Man around me waking,
Like a great sea, its frozen fetters breaking,
And flinging up to heaven its sunlit spray,
Tossing huge continents in scornful play,
And crushing them, with din of grinding
thunder,
That makes old emptinesses stare and wonder;
The memory of a glory passed away
Lingers in every heart, as in the shell
Resounds the bygone freedom of the sea,
And every hour new signs of promise tell
That the great soul shall once again be free,
For high, and yet more high, the murmurs
swell
Of inward strife for truth and liberty.

—Lowell.

Religious Unity.

Much is said of the prospect and the need of unifying the religious denominations. Without doubt the movements of thought outside and within religious organizations are bringing to them more of harmony in doctrine and effort.

It is easy to distinguish three general types of Christians: The conservatives, who depend on ancient authorities; the evangelicals, somewhat uncertain of authorities, yet who maintain in many matters a like attitude and effort; the modernist or liberals, who look to the present and future in religion, and who have ceased to depend upon the assumptions of infallible authorities.

The future may bring these three types more nearly together, but we must question the benefit which a complete unification of religious bodies would bring. The richness of life and of religion depends greatly upon the variety of expression which they have. If there were but one religious body religion would be, if not positively harmful, at least a weak and unimportant factor in life.

Unity forced through weight of authority would be public calamity. The modern movements of religious thought which make for unity are coming through the free exercise of the different systems of thought. Just because there is so much freedom of thought in religion the grander harmonies of the spiritual life are appearing.

Not the unity forced by authority and organization, not the unity of repres-

sion, but the unity of freedom, of growth and expression, the striving after the higher life in the liberty of the individual, is bringing to light the unity and the possibilities of religion.—*The Open Way.*

A Minister's Resolve.

It is the part of wisdom to accept help that comes from any source. In a late number of *The Congregationalist*, a minister signing himself "J. E. P." outlines a course of conduct that possibly might be of advantage to Unitarian ministers. He says:

"I am going to wear intellectual blinkers at the side of the eyes of my mind at least two solid hours every day, that, absolutely impervious to wandering thoughts and scattered impressions, I may concentrate upon real study. I am going to be out of bed at six o'clock every week-day, that I may get at least one of these hours in before breakfast. If I can gain some intellectual self-respect in this way, I am then going to try to gain some spiritual efficiency. Scientifically and diligently I am going to see just what powers of communion with the Unseen I do possess."

"Three distinct demons," he adds, "that have troubled me much in the past I am going to lay for good this winter. I have been drifting; this is going to be a winter of mastery. I am going to make a card catalogue with the names of all the young people in my parish, and I am going to go over each card every month, holding each soul in my soul for a moment and linking each life in some way with the life of our church. I am going to cut out all that has become unreal in my life and conversation, stock public prayers that mean nothing any longer, pulpit phrases that have lost their savour, and all social cowardices and hypocrisies. I am going to try and find out what Jesus really did mean and whether his gospel works in my life."

Much as worthy friends add to the happiness and value of life, we must in the main depend upon ourselves, and every one is his own best friend or worst enemy.—*Lord Arebury.*

WORLD PEACE.

At the closing session of the International Peace Congress at the Exposition, Count Okuma, premier of Japan and president of the Peace Society of Japan, sent greetings and a message in which he said:

"The idea of international peace has, from the time of Grotius in 1625, grown until it has given birth to a new conception of the reign of law and dominance of justice in the intercourse of nations with one another. Before despairing because of the present war let us look calmly into the real cause of the trouble and see if we cannot take a good lesson from this, the hardest experience that humankind has ever suffered. The chief cause of the present turmoil, in my opinion, is that which enkindles the race spirit among different peoples, with consequent ambition and struggle for one people's supremacy over another. The outlook for peace will not be good so long as there exist nations or individuals who believe or exalt themselves as absolutely superior to others, and, to assert that superiority, do not hesitate to appeal to material force.

"Happily now everyone seems to understand who is responsible for the present war and what it means. Costly as it is, this is the war of right against might; of freedom and independence against militarism and oppression; of internationalism against nationalism; and I confidently hope that through this awful experience the nations of the earth will realize the folly of living in armed peace and come to be united in their great common task of establishing a permanent rule of law and justice.

"To me it is most encouraging that the people of the United States, a nation conceived in liberty and dedicated to the proposition that all men are created equal, which happily stands aloof from the present imbroglio, should be exerting their best influence in the interest of international good will and harmony."

Book Reviews

THE NEW WORLD AND THE NEW THOUGHT. By James Thompson Bixby, Ph. D. The Beacon Press, Boston. \$1.00; by mail \$1.12. (For sale at Unitarian Headquarters, San Francisco.)

"The New World" of which Dr. Bixby writes is the astonishing universe which modern science has disclosed, so immensely enlarged in duration and dimensions, so infinitely varied and complex and yet constantly dominated by universal laws, immutable order and omnipresent unity.

"The New Thought" of which the author writes is a forcible exposition of the remarkable changes in the ideas of modern thinkers as to the nature of man, the origin and government of the world, the character of God and his relation to nature and humanity, which have been initiated by these modern discoveries.

If faith is to hold its ground, there is required, in the author's judgment, a corresponding expansion, reasonableness and naturalness in our conceptions of the methods of the Divine, the principles of religion and the laws and customs of ethics.

The great problems and vital issues of modern religious inquiry are discussed frankly, reverently and in an exceptionally lucid style. Dr. Bixby shows that modern knowledge may supply new confidence in the Divine Existence and Personality, a stronger sanction for morals, more inspiring views of the Bible and a more effective Christianity.

The admirable book is divided into nine chapters treating of The Expansion of the Universe and the Enlargement of Faith. The Sanction for Morality in Nature, The Agnostic's Difficulties and The Knowability of Divine Realities, The Scientific Validity of Our Religious Institute, Evolution and Christianity, The Old Testament as Literature, Christian Discipleship and Modern Life, Modern Dogmatism and the Unbelief of the Age and Union of the Churches in One Spiritual Household.

The press notices have been uniformly commendatory. It is comprehensive in its treatment, logical and convincing and forms an arsenal of defense against doubts and doubters. It deals with affirmations, and is instructive as well as interesting. It is above all narrow sectarianism and the positive faith rests on a broad basis of scientific truth and high idealism. It is a real service to offer so sound and helpful a book at so moderate a price.

The proud think well of all they do, and are little troubled at their greater wants. They easily see another man's failings; but the very same or worse they justify in themselves.—*Richard Baxter.*

The easiest thing in the world is to find fault; you can find it where it does not exist if you are so disposed.

From the Churches

BERKELEY.—Mr. Speight's sermons for the month of January were on "A New Year's Hope," "A Plea for the Enthusiast," "The Need of a World of Men," "The Free Catholic Church" and "Members One of Another." They have been much enjoyed and congregations have been increasingly large. The annual meeting on Jan. 13th was distinctly encouraging.

The Channing Club has held good meetings each Sunday evening, with addresses from Mr. E. J. Bowden, Rev. Allan Newman, Rev. Mr. Speight, Pres. David Starr Jordan and Prof. G. M. Stratton.

Our monthly bulletin has been expanded into a very attractive four-page paper called *Unity*.

FRESNO.—The month of January was full of interest, and increasing attendance testifies to the hold Rev. Christopher Ruess is steadily gaining. His sermon topics for the month were: "Why Doesn't Unitarianism Sweep the Country?" "What is the Difference, if Any, Between Liberal Orthodoxy and Unitarianism?" "The Meaning of the General Decline in Church Attendance," and "What Good is there in Praying?"

On the morning of the 23rd Field Secretary Murdock filled the pulpit, Mr. Ruess giving the sermon prelude, and conducting the Emerson Class at the close of the morning service.

In the evening, though rainy, a good audience was present at the installation service. Rev. C. S. S. Dutton made close connection, arriving from San Francisco, where he preached in the morning, after the service began. His sermon was forcible and sound. The charge to the minister by Dean Wilbur of Berkeley was a discriminating statement of what a minister should be if he was to expect success—a good preacher, an organizer, interested in the Sunday-school, and a good and serviceable citizen. Mr. Ruess made fitting response.

Field Secretary Murdock gave the charge to the people, to which Mr. J. E. Dickenson, chairman of the Board of Trustees, made response.

On January 15th, before the Rowell Memorial League, there was held a notable discussion on the relative claims of the Open Shop and the Closed Shop, in which Walter Macarthur and John P. Irish participated.

Happy Friday Evenings are held weekly at the church, when not interfered with by other events. There is commonly an address by some attractive speaker, followed by games and good times, often including dancing, under the direction of the Emerson Guild.

There is a general feeling of hopefulness and courage.

HANFORD.—Rev. Christopher Ruess has preached every Sunday evening in January excepting the 23d, when installation services were held. They were preceded by a church supper at which the visiting guests were entertained. The sermon by Rev. C. S. S. Dutton of San Francisco was warmly appreciated. The charge to the people was given by Dean Wilbur of the School for the Ministry at Berkeley. Mr. Nash responded on the part of the congregation. The charge to the minister was given by Field Secretary Murdock. In response Mr. Ruess spoke feelingly of the influences that had moved him to resume the ministry, impressing all by his earnestness and consecration.

SAN FRANCISCO.—Mr. Dutton's series of sermons on "Idealism" have been of a very high standard, and won high commendation from all. The many rainy evenings have interfered with numbers at the evening meetings, but he has kept steadily on.

The Men's Club steadily grows, and the experiment of a preliminary supper has been highly successful. A committee of the church has done excellent work in securing new pew-holders for the coming year, materially adding to the strength of the church, financially and otherwise.

The Society for Christian Work held two meetings in January. The first one was unusually well attended, and was honored by several men in the audience which were intensely interested in Mr. Zoeth S. Eldredge's account of "Early Days in San Francisco." Mr. Eldredge

is an authority on the history of California, and has unearthed many facts and much romance. Mr. Murdock told some stories of early days. The annual meeting was held on January 24th, and we are fortunate in having our President, Mrs. Mann, continue to serve us. Very few changes on the Board. Our new year opens with many demands on us, but this year will, we hope, find us with more of that elusive article, time, in which to attend our Society meetings, and may we add, our beautiful church services.

The Channing Auxiliary gave a breakfast to members only on January 3rd. The affair was a delightful one. The tables were prettily decorated by the respective hostesses. The lunch was delicious, and the topic for the day, "Exposition Features," cleverly handled; the President, Mrs. Raymond Hollingsworth, calling on each speaker with witty verse between each one and connecting them very skillfully. Mrs. Hart, Miss Wade, Mrs. Vaughan, Mrs. Simpson, all spoke seriously and well. Then Mrs. John Martinon convulsed the members with an Art Talk on some paintings she showed (some of them very little worse than the originals which they caricatured). Mrs. Grunsky was a fine Zone "Spieler." Miss Clotilde Grunsky as the trained seal, Miss Hazel Hollingsworth as the dancing doll and Miss Camille Abbey in Hawaiian songs, added much merriment to the afternoon's entertainment.

The Evening Comes.

The evening comes, the fields are still.
 The tinkle of the thirsty rill,
 Unheard all day, ascends again;
 Deserted is the half-mown plain,
 Silent the swaths! the ringing wain,
 The mower's cry, the dog's alarms,
 All housed within the sleeping farms!
 The business of the day is done,
 The last-left baymaker is gone.
 And from the thyme upon the height,
 And from the elder-blossom white
 And pale dog-roses in the hedge,
 And from the mint-plant in the sedge,
 And puffs of balm the night-air blows
 The perfume which the day forgoes.
 And on the pure horizon far,
 See, pulsing with the first-born star,
 The liquid sky above the hill!
 The evening comes, the fields are still.

—Matthew Arnold.

Sparks

Smart Young Man—"What do you think of Brown?" *Indignant Old Gentleman*—"Brown, sir! He is one of those people that pat you on the back before your face, and hit you in the eye behind your back!"—*Tid-Bits*.

The workman was busily employed by the roadside, and the wayfarer paused to inquire, "What are you digging for?" The workman looked up. "Money," he replied. "Money! And when do you expect to strike it, my good man?" "Saturday!" replied the other, and resumed operations.—*Christian Register*.

A minister came to the Episcopal church at Williamsport, Pa., to speak. "Do you wish to wear a surplice?" asked the rector. "Surplice!" cried the visitor. "Surplice! I am a Methodist. What do I know about surplices? All I know about is a deficit!"—*New York Evening Post*.

Two clergymen were driving in a cab to the station, and were in some anxiety lest they should miss their train. One of them pulled out his watch and discovered it had stopped. "How annoying!" he exclaimed. "And I always put such faith in that watch!" "In a case like this," answered the other, "good works would evidently have answered the purpose better."

The class had taken up the subject of the rulers of the world. The King of England, the President of the United States, and other powers had been discussed. Suddenly the teacher said: "Now, Willie, what's a Kaiser?" "A Kaiser," replied Willie (whose strong point was geography), "is a stream of hot water springin' up and disturbin' the earth."

First Senior—I'm going to marry a poor girl and settle down.

Second Senior—Better marry a rich girl and settle up.—*Yale Record*.

"Why, what in the world has become of your watch? The one you used to have had a handsome gold case." "I know it did, but circumstances alter cases."—*Philadelphia Telegraph*.

INVESTMENT!

The Unitarian Church at Lawrence, Mass., is planning to celebrate its Seventieth Birthday in October, 1917, by opening a new church building. We can get a clear title to our property and commence building operations in May, 1916, if we can immediately raise

\$10,000

We did not think we could do it, but we are assured of \$5,000 already. Who will help us obtain the rest? We have contributed to send Unitarianism to many Middle and Western States in our prosperous days. To-day we present a missionary opportunity ourselves.

Our New Building will have Social Service and Liberal Educational Facilities and is a Good Investment, where Returns Sought are Ethical and Spiritual.

See Article in Pacific Unitarian.
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AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginnings he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Success

*I hold that man alone succeeds
Whose life is crowned by noble deeds,
Who cares not for the world's applause
But scorns vain custom's outgrown laws;
Who feels not dwarfed by nature's show,
But deep within himself doth know
That conscious man is greater far
Than ocean, land, or distant star;
Who does not count his wealth by gold,
His worth by office he may hold,
But feels himself, as man alone,
As good as king upon a throne;
Who, battling 'gainst each seeming wrong,
Can meet disaster with a song,
Feel sure of victory in defeat,
And rise refreshed the foe to meet;
Who only lives the world to bless,
Can never fail—he is success.*

—HENRY VICTOR MORGAN.

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THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverant, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgement of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 162 Post Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

VOL. XXV

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"I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare;

I would be friend to all, the foe, the friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness;

I would look up, and love, and laugh, and lift."

—H. A. WALTER.

Editorial

In the struggle that must ever go on as man rises certain slogans fit in, changing as direction changes. The shorter and more comprehensive they are the better they serve their purpose. They are not always shouted, and often are not formulated, but they unconsciously control. In the long age of material progress the race has been animated by an absorbing purpose. It has been the passion to "get." Today, as we look around us everyone is striving to get something. It may be property, or power, or pleasure. Those who get rich try to get richer. Things do not satisfy; they must be added to by more things. Business has one great purpose, to get profit. A successful competitor must get control. Almost all effort is predicated on what we are to get for it.

This is wholly natural, and it is right, as far as it goes. It is indispensable to self respect that a reasonable degree of independence be secured through the necessary effort. Self concern is a plain duty, but pure selfishness must be held in check if life is to be complete, or even truly human. We must first get, or we cannot have, but having achieved another slogan is called for. We must "give." We must be as willing to give, as we are anxious to get. The giving of things is not always wise. There is no merit in simply giving away, and it may be of positive harm. But the habit of sharing with others, when good feeling is guided by good judgment is of great value, and is a matter of justice as well as of mercy.

But money is perhaps the poorest thing we have to give. We need to give ourselves; give of our interest, our sympathy, our good will. We rise to the highest when we follow the new commandment given by Jesus—that we love one another. When we give our love, we may feel sure that we are working with God and doing His will.

And how much happier the most of us would be if we could put ourselves, and what we think we must get, a little to one side, and think more of what others need to make them happy. The self-centered, self-seeking, self-worshipping individual—how pitiable he really is. How instinctively we weigh the stranger by his attitude towards himself, and turn from him in pity if the personal pronoun unduly predominates, while if he is immune to flattery and is genuinely modest we are quite apt to give him more credit than he is entitled to.

And when grief and trials come what help is so sure as to forget self in work for others? Self-pity is dangerous, and heals no wounds. It is hard to forget, but it is not impossible to divert thoughts to the sufferings of others and to find relief by giving relief. The lesson of unselfishness is not easily learned, but it is always worth all its costs.

The lot of the preacher is by no means an easy one especially that so much is expected of him. He is judged by a standard that is almost superhuman. His office places him in a class to which ordinary judgments do not apply. Now ministers are men, and very human. Perfection is not to be expected of them, but, on the other hand, there are certain things we must require. They may, or may not, be mentally vigorous. They may have un-

impeachable manners, a musical voice, oratorical grace, and emotional fervor,—or they may lack some, or all, of these, but they must be honest and they must be earnest. If they are to be spiritual leaders they must be spiritually minded. Like produces like. No man can really preach religion who is not religious. There is no room in the pulpit to make believe, or to prevaricate a hair's breadth. The truth demands rectitude.

And so, preachers should trust their hearers, and pay them the honor of undiluted truth, and hearers should not expect, or desire, to hear from the pulpit a mere reflection of what is in their own minds. They should not always expect to agree with what they hear and they should not flinch if sometimes they feel hurt. Most congregations are too anxious to be comfortable, and sometimes they have no right to be comfortable. Nor must the hearer feel too sure that his conception of what is the sphere of the pulpit is always correct. Preachers are disposed, in their intensity of feeling, to magnify the one phase they have in mind. They must put it forcibly to impress its truth, and in turn hold to the front some other truth. Allowance must sometimes be made for ardor of temperament, and it may be that training, or bent of mind may permanently destroy perspective, and that some one phase of thought may always be out of focus. In such a case discrimination must be calm, and final decision deliberate. No one can be expected to continue indefinitely to attend services which neither help, inspire or strengthen. Unitarians, at least, do not attend church perfunctorily. They must be fed or they cease to go.

And so, ministers, greatly mistake if they do not take this into consideration, and make at least the bulk of their

preaching conform to what President Eliot designates as the dynamic and permanent principles of religion. In the first place they lose all chance to influence those whom they drive away, and secondly they discredit their opportunity to bring in the whole Kingdom of Heaven, by harping on the one chord that they alone hear.

It is of great advantage when both preacher and people have a clear understanding of what they together are seeking, and of the especial part in the undertaking which each should bear.

The purpose of a church worthy of the name should be to promote good, which is another way of saying: to serve God, to lift us from the unworthy and the trifling, and give us more abundant life; to plant and cherish high ideals in our minds, and the love of God in our hearts; to inspire, to teach, to strengthen, and to lead us to think of others and to worship God through the service of our fellow-men. This is the kind of a church we have a right to expect our minister to try to build up, and as long as he does his best it is our place to stand by him loyally and unitedly, and we must feel that it is our job, as well as his. We must not be content when he helps us, we must do our part in helping him. We must think of the church as a means to an end, and work for its efficiency. We must enable him to do his best work. It is not his place to fritter away his time in forming plans to help his people raise money to pay his salary. It isn't giving him a fair chance when he is not free from financial worry. No man can do good work when he does not know where his salary is coming from, or when it is coming. Nor when it is so small that he cannot live decently. It is for the minister to preach, and to work for the welfare of his peo-

ple, including all their life,—social, educational, and religious. His church should become a real brotherhood, where the first step in loving God should be taken by loving one another, and proving it, day by day. And the Brotherhood should be ready to back the minister in all good works, eager to push, and never hanging back, to be pulled. When a people choose a leader following is inferred. The pinch comes, generally, because the people are not will to make half the sacrifice they are willing to accept from the minister.

If we expect to get any good out of the church, or to do any good through it, we must give it a chance by faithfully attending it. We must form the habit and persevere in it, whether it gives enjoyment or not. And we must not be unreasonable in expectations, or imagine that any minister can always be at his best.

We must not be afraid to encourage the minister, for he often, if not always, needs it. If we feel that we have been helped we should tell him so. If we feel that the sermon has been particularly good, it will not spoil him to let him know it. If he asks for help we must give him what we have to give, either in money or service, and not be ashamed to give a little if we cannot afford to give much.

And we must stand by; not feeling discouraged when things seem dark and doubtful. Then is when metal is being tested. Faint heart is not for a man in earnest. No man is a creditable Unitarian if he is a quitter.

We have a great gospel, and a needed one. We believe in religion that is reasonable. We are free to follow the truth wherever it may lead. We seek the spirit that was in Jesus, the spirit of love, and the passion for justice. Forms trouble us little.

Creeds do not disturb us. We crave life, the best and fullest we can find. Life, here, today,—courageous, truthful, cheerful, because it seeks the will of God. All we need is to be strong, to have fire within that will generate power, and transform it into spiritual energy that will move the world to righteousness.

It is gratifying to find that the results of State prohibition in Oregon and Washington during the two months since it went into effect have been satisfactory to its friends and are admitted by its opponents to have been salutary. Many who did not support the measure have been convinced that it is of general advantage. Arrests for drunkenness and crime have greatly fallen off, and in many instances practically ceased. It is with a sense of gain that one goes through a city like Portland or Seattle and sees no existing saloon. It is fine civic voicing of the prayer: "Lead us not into temptation." In traveling over 2200 miles but one man who seemed to be intoxicated was seen, and he was on a train of ears. The law does not attempt absolute prohibition. Under close restriction a fixed quantity of liquor may be ordered, but the sale in the State is prohibited, and hotels and clubs are not exempt. It is frankly a surrender of rights for the common weal, and the law is strictly enforced. Prosecution of offenders is vigorous, and all classes seem to favor rigid compliance. One result has been the enforced withdrawal of owl ears in most of the cities. There are too few people away from home in the late night and early morning to make it worth while to run a car for their accommodation. It is said that lawyers with a criminal practice are the only protestants. Even saloon-keepers admit that the change is a community advantage. C. A. M.

Notes

By a late decision of the Supreme Court the will of the late Francis J. Cutting, wherein the Pacific Unitarian School for the Ministry received a bequest of \$100,000, has been sustained.

During the February Missionary Journey of Rev. William Day Simonds he spoke 28 times, his audiences varying from 30 to 1300, averaging over 250. He was everywhere well received and listened to with respectful interest.

At Eureka Rev. Joseph Gail Garrison is adding to the attraction of the evening services by a fine musical program. On Feb. 21st he spoke on "Life and Music of Handel," all the hymns and selections being from his compositions.

Rev. Andrew Fish has succeeded Rev. Paul McReynolds in conducting the preaching services at Richmond. On February 13th Rev. H. E. B. Speight spoke on "The Ideal of a Free Church." On the 20th Prof. W. S. Morgan spoke on "The Social Message of a Free Church."

Rev. William Day Simonds began his missionary campaign at Salt Lake City on February 2nd. He spoke on "The Affirmations of Unitarianism" on Wednesday, Thursday and Friday evenings. On Sunday, the 6th, he held two Sunday services, speaking in the morning on "The Day of the New Ideals," and in the evening of the "Life and Religion" of Abraham Lincoln. The meetings were distinctly successful.

Rev. Harold E. B. Speight made a hurried visit to the North at the time of the dedication of the Seattle University Church. Leaving Berkeley on Thursday, Feb. 17th, he took part in the dedication on the 20th, left for Victoria the same night, spent a day in Victoria and was back in his own home on the 25th. Some of his parishioners feared he risked being drafted into the army but he says he was in no danger, the British government discouraging the enlisting of married men, because of the great expense entailed in caring for their families while they are fighting.

Rev. Clarence Reed lectured at Los Angeles on the evening of Feb. 29th, speaking on "Tolstoy, Prophet of Russia."

Dr. Samuel M. Crothers greatly enjoyed his lectures and addresses in the Northwest. Most of his appointments were arranged by Reed College and he faced large audiences every night. His physical strength was marvelous. He was continually on the go, generally boarding a train after a lecture and awaking in some distant city, but he was always fresh and vigorous. He was a delightful human comet, bearing a train of light and kindness behind him.

On the evening of February 10th the city of Pullman, in Eastern Washington, was invaded by our two missionaries, Rev. Manford Lilliefors and Rev. W. D. Simonds, the former giving an address on "A Religion of Openmindedness," and the latter giving his fine lecture on "The Life and Religion of Abraham Lincoln." On the following day Mr. Simonds spoke in the auditorium on "The Life and Example of Booker T. Washington."

On Feb. 22nd and 23rd Rev. W. D. Simonds spoke at Salem, Ore. At his first lecture, on a Tuesday evening, he spoke on "Unitarian Affirmations Concerning Man and God." His audience numbered 60. The next night he spoke on "Unitarian Affirmation Concerning Salvation," and he had 120. On the 24th, at Eugene, he spoke to 75 people.

Rev. George W. Henning, formerly pastor of the church at Santa Rosa, now residing at San Jose, has entered upon the publication of a journal in that city, naming it "The Commonwealth." He was an editor before he was a preacher, and takes on the old harness with good courage. He announces that the "Commonwealth" will stand for the common weal, representing all good things along humanitarian lines. He states that he has been a lifelong friend, and has made a specialty of the economic interests, of the farmer, and that he will present them again with renewed vigor.

May all his hopes be realized.

The Reedly-Dinuba Unitarian Fellowship held a meeting at the commo-

dious residence of Mr. Frank Scoggings on Feb. 15th, Rev. Christopher Ruess of Fresno speaking on "Prayer."

At the last annual meeting of the Spokane Unitarian church the financial showing was so good that the minister's salary was increased \$300 a year. It was determined to continue holding services in the Clemmer theater. A substantial increase in church enrollment was reported. Leaflets announcing a course of nine lectures by the minister, beginning February 1, to be held every Tuesday evening in the church, at 8 o'clock, were distributed. These lectures will deal with beliefs about the Bible, Hebrew mythology and history, the poetry and drama of the Hebrews, the gospels and the Christ myth and other topics, closing with "The Present Worth of the Bible."

Rev. J. D. O. Powers of Seattle on Feb. 13th spoke on "The Divinity and Humanity of Christ." He declared that the dominant note of religion and theology today is "Back to Jesus."

"The Christ of the Creeds, the ecclesiastical Christ, the Christ of mediaeval art and mediaeval superstition, the forensic Christ, the Christ of the catechism and confession, is no longer with us in its old power.

"It is the Jesus of Galilee and Capernaum, of Olivet and Bethany, the Christ who had not where to lay his head, the Christ who loved to call himself the son of man; who believed in God as a Father to him and to all men, who believed in and trusted the future but who also believed in the here and now as equally great and divine; who believed that all the ills of this world are curable while we are in the world by no other means than the spirit of truth and brotherliness working its lawful occasions among men—this is the Jesus men of the world believe in and love and are willing to follow to the end that his kingdom of justice and truth and brotherhood and peace and righteousness may be ushered in speedily."

Rev. Christopher Ruess on Feb. 20th spoke at Hanford on "Washington and Lincoln." He began by saying: "As Emerson is our greatest American

thinker, and Franklin our great American wise man, and Whitman our great American poet of democracy, so Washington and Lincoln hold unchallenged places among us, like these other great souls, and are known the world over as our greatest American statesmen, Washington still 'first in war, first in peace, and first in the hearts of his countrymen,' and Lincoln, as Lowell says:

"The kindly, earnest, brave foreseeing man; Sagacious, patient, dreading praise, not blame; New birth of our new soil, the first American."

And he concluded by saying: "In days like these, when the rich are apt to despise the poor and the poor to return that feeling with compound interest, it is beautiful to remember that the rich man Washington and the poor man Lincoln are our two great Americans, beloved by all the world."

"An Evening with Charles Darwin," was the title of a sermon by Rev. Joseph Gail Garrison of Eureka, on Feb. 18th. He said creation as a fixed and static thing can no longer be regarded as the true explanation of the genesis or point from which we begin our reckonings. And today, the great difficulty that many people meet with in regard to their religious outlook is due to the fruitless effort to reconcile the facts of science and the experiences of life with the myths of the biblical literature and the creeds of mediaeval theology. And I am fully persuaded that all persons who have arrived at the conclusion that evolution and not creation is the true, demonstrable explanation of the Universe as we are acquainted with it, should, as a matter of ethical principle and personal integrity, become conversant with the data supporting this great truth and proclaim it with sincere conviction upon all occasions that appropriately lend themselves to do this thing. For in no other way shall social progress be made upon a valid foundation, nor can the following out of any other alternative be conducive to the highest interests of religion.

Rev. E. Stanton Hodgin of Los Angeles devoted his sermon on Feb. 20th to George Washington. "If Washington had been anything less than a truly

great soul I do not believe he would have cast in his fortune with the 'patriot' cause. His temperament, his associations, his personal interest and his whole make up would naturally have put him on the other side—among the tories. He was not the type of man we should expect to see drawn into an uprising. He was in no sense an adventurer or a malcontent. He loved order and obedience above all things. Rebellion and insubordination against the existing authority must have been exceedingly repulsive to him. He deliberately turned his back on all that was most congenial and pleasant to himself and espoused the cause that brought him into conditions that were most offensive and uncongenial. He did this in response to his overmastering passion for justice. The colonies were being treated unjustly and that was enough; justice must be upheld at any cost."

Rev. Christopher Ruess of Fresno on February 6th devoted his sermon to considering "What a True Church is Not, and what it Is." He first told of the things it was not,—a retreat from the world, a corner for saints, a fire-insurance organization, an adjunct to polities or business, a chance for a minister to make a living, a millinery shop, a music hall, a lecture association, or a private club. It should be a place that brings joy to little children and makes God near and friendly; that brings fulfillment and enthusiasm into the life of the young; that brings courage and inspiration to those in middle life; that brings comfort and vision to the old; to bear witness to truth, to be truthful wherever it leads; to bear witness to righteousness, goodness and love—as the safe and profitable way of life; to learn reverence for beauty and to see God in all work; a center where the sacredness of the individual is recognized; where the sacredness of society and the holiness of our common life is realized; finally a generator of the power that will send all forth to help realize on earth God's kingdom.

It is interesting to know that there are earnest supporters of the Unitarian Faith in unsuspected places. Sr. M. A. Camargo of Brazil is publishing a series

of pamphlets on Liberal Christian Thought, No. 2 of which, an edition of 2000 copies printed in Portuguese for free distribution is on "The Bible from the Liberal Christian Point of View," by Rev. J. A. Cruzan.

Rev. William Rogers Lord, for several years minister of the Unitarian church at Portland, Oregon, died on February 1st at his home in Dover, Mass. He was widely known as a lecturer and writer as well as a minister. During his stay in Portland he published a book on "The Birds of Oregon." He was a leader in social reform work, and strongly favored equal suffrage, on the ground that it was a matter of common justice.

A reception and an old-fashioned New England supper were given at Portland on Feb. 10th at the Unitarian Church for Rev. Samuel McChord Crothers. Almost 200 persons attended the meeting and enjoyed the talk on "The State of the Unitarian Denomination." Dr. Crothers spoke of the growth of the church. He cited examples of church denomination growth and points of interest in its history.

Recently all ministers of the east bay cities were requested to preach on Feb. 20th from the text in St. Luke:

"When a strong man armed keepeth his palace his goods are in peace."

The Rev. H. E. B. Speight sent back his refusal with the remark:

It so happens that the "strong man" alluded to in the passage you ask me to consider is Beelzebub, the prince of demons, while he that overcometh him and divideth his spoils is the Christ. In other words, the parable is a parable of the conquest of the devil in the world, evil being the strong man that guards his palace.

However, the quotation of New Testament texts settles nothing when we are dealing with a situation peculiar to our own age and remote from the outlook of those whose words are enshrined in the collection of books referred to.

Common Deeds.

Noble deeds are held in honor, but the wide world sorely needs
Hearts of patience to unravel this—the worth of common deeds.

—STEDMAN.

Contributed

The Santa Ana Church

My Dear Mr. Murdock:

In your very interesting article entitled, "A Journey South," in February number of the Pacific Unitarian there is a statement concerning the church at Santa Ana to which I beg leave to call your attention. Referring to its history you say: "It was memorable in that it was locally accomplished without the aid from the American Unitarian Association, and the society, though small, has been self-sustaining from the first. It is claimed that they have received from the American Unitarian Association but \$100 in all their history."

You are evidently misinformed in this matter. The church at Santa Ana was organized in 1892. Rev. E. R. Watson was its first minister. During his ministry, in 1896, the building was erected. He resigned in 1898. During the six years following Mr. Watson's departure the church had the distinction of being served by five different ministers. In May 1904 the present minister took charge. The church was then twelve years old, and during all that time it had received aid from the American Unitarian Association. It was even then getting aid from the same source at the rate of \$300 a year, and this was continued up to December of the same year, 1904. After that it was deemed wise to discontinue any further aid. And it was perfectly right that it should be discontinued. Any other course would have been perilously near to misadministration of missionary funds. Nine years later, in 1913, the church received from the American Unitarian Association another \$100 to be added to the minister's salary. That was probably due to the fact that the then Field Secretary said that he could know the minister anywhere by the hat he was wearing.

And so the Santa Ana church has most assuredly enjoyed its share of the good will of the American Unitarian Association. Without that splendid help and encouragement there would have been no Unitarian church in Santa Ana. Not even Mr. Watson's whole-

souled enthusiasm and devotion could have sustained him during his six years of heroic and efficient service without that New England sympathy that passes as legal tender in the grocery stores of even so orthodox a town as Santa Ana.

Sincerely yours,

FRANCIS WATRY.

(The editor is glad to stand corrected. His minunderstanding of facts was wholly his own fault and he is quite pleased to have the American Unitarian Association accorded a part of the credit previously given to the struggling church.)

Concerning Christian Science

Editor Pacific Unitarian, Dear Sir:—

A writer in the Pacific Unitarian has made the mistake of referring to Stephen Paget's book, "Faith and Works of Christian Science," as a "valuable book in the study of that subject which we all should investigate." This book, however, is an adverse criticism of Christian Science, and Mr. Sterring errs in stating that Mr. Paget's book is "recommended * * * in the Eleventh Edition of the Encyclopedia Britannica." The Encyclopedia Britannica clearly states that Mr. Paget's book is "diametrically opposed" to Christian Science, therefore it is difficult to understand just why it is a "valuable book," which should be "recommended to our libraries." The gentleman also recommends other books containing criticisms of Christian Science, which explains his attitude toward the subject.

To learn what Christian Science is one should study the textbook, "Science and Health, with Key to the Scriptures," by Mary Baker Eddy, and other works of the same author, who is the acknowledge discoverer and founder of Christian Science. This book, Science and Health, has stood the test and has been demonstrated in the healing of thousands of cases of inveterate disease.

Mrs. Eddy tells us that "By thousands of well-authenticated cases of healing, she and her students have proved the worth of her teachings," Science and Health, pref. x; she also states on the same page that "The di-

vine Principle of healing is proved in the personal experience of any sincere seeker of Truth."

It is clearly manifest that this Truth cannot be gained by reading books by those who attempt to repudiate a subject which they do not understand. Only those who understand Christian Science sufficiently to demonstrate it are qualified to speak or write on this subject with authority, even as in mathematics no one is qualified to speak on that subject unless he can work the problems.

The gentleman says "we must fight error and ignorance." The Bible tells us to "overcome evil with good," and Christian Science teaches that a knowledge of the Truth destroys both error and ignorance. Jesus said: "Ye shall know the truth, and the truth shall make you free."

The "Life of Mary Baker Eddy," by Sibyl Wilbur, is authorized by the Christian Science Publishing Society in Boston, Mass. The Encyclopedia Britannica also refers to this book as "An authorized 'Life of Mrs. Eddy,'" while Milme's book, which Mr. Sterring recommends, is a criticism of Christian Science.

It is manifestly certain that one cannot learn the truth concerning any subject from what is said of it by its opponents. It was said of Jesus that He "perverteth the people," and His teachings were regarded by many as blasphemous.

It will be conceded by most thinking people that no one could teach or state Christian Science as clearly as Mrs. Eddy, its discoverer and founder. She has stated and elucidated Christian Science in the text-book, "Science and Health, with Key to the Scriptures," and this book is to be found in all Christian Science reading rooms and in most public libraries.

Yours truly,
THOMAS F. WATSON,
Committee on Publication.

Happiness consists in activity; such is the constitution of our nature, it is a running stream, and not a stagnant pool.—John M. Good.

Faith In Nature

Rev. A. J. Wells.

This is a return to simpler religious life; it goes back first of all to the faith and practice of Hebrew seers and prophets. They believed in the "Immediate God"; no veil hung between them and the Heavens which declared his glory; no ceremonies interposed between him and his worshipers. The natural successor of these worthies was the Man of Nazareth, but by the time the records of his life were written in the second century, his followers had substituted the teacher for his teachings, and his message was soon corrupted in the worship of his person. He pointed his disciples to the birds, the grass and flowers of the field, and told them they were included in the same vast order of nature. His question was unanswerable. If He care for these which today are and tomorrow are not, how much more will He care for you?

It is not easy now to separate what he actually said from what he is reported to have said, but two things are clear. He taught his disciples to believe in Nature, and to believe in the inspiration of their own minds. They were not so much to seek God as to recognize that they were being sought by Him.

Today while the outward form of Christianity is decaying, the precious spirit of his life and teachings has become a part of our civilization. Yet the attempt to return to a simple faith in Nature is looked upon by some as a departure from the true faith. But the silent face of the Universe has a message for us, if we will read it, and the revelation of an infinite spirit behind all appearances if we will open our minds to receive it. Because Jesus taught his disciples that they could know the will of God at first hand, could trust the conclusions with their own minds, and walk by an inward Light, he was made the victim of the religious party of his time. It seems almost incredible that a teacher of such purity of life and simplicity of faith could be killed in the name of religion.

But even today we have a multitude of men and women to whom faith in

Nature seems almost a denial of the teachings of the man they idealize. Many think natural religion is false religion, and that the words "naturalism," (the religion of nature), "naturalistic philosophy," indicate some phase of unbelief. The words and phrases are unfamiliar and are charged with no religious significance. To use the French term, they are words and phrases which have not yet arrived. They are suspected of concealing some form of disloyalty to Christianity. And it is conceivable that a glimmer of humor might suggest to these persons that faith in Nature is like going over the hills to the poor house; that it might offer a refuge, but not a home—shelter but not comfort. To the thinking man in the church the outlook is serious enough. A distinguished orthodox theologian once said, in view of the trend of evolution, "The great battle of the twentieth century will be between dogmatic Christianity on the one hand, and an out-and-out Naturalistic philosophy on the other hand." This has proved a true diagnosis of the situation, and the twentieth century has only just well begun. But there are no signs of conflict, there is no noise of controversy in the air, and the idea of an evolving world is everywhere winning its way. It is like the leaven which the woman took and hid in three measures of meal until the whole was leavened. And it is significant that Jesus likened this to the way of the Kingdom of Heaven.

I

What has precipitated this modern movement? The greatest discovery in the history of the race. Back of it, of course, was a vast accumulation of knowledge which was moving toward the same end. It had already made Christianity with its traditions, its creeds, and documents and decrees of quarreling councils, unbelievable to many; but the discovery that the world was a growth and not a manufacture, put a new face upon the very Universe itself. The very word evolution means progress, movement towards some goal; a world process that caught men up in the embrace of some great Purpose in nature, and turned their faces hopefully toward the

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future. It destroyed the tradition of special creations, as recorded in Genesis, pushed away as childish the notion of the fall of man, made unnecessary the theological scheme of a vicarious atonement and showed that from the primal cell up to man as the crown of nature there was no evidence of the "occasional God," no reason for the supernatural, no break in the Unity of Nature. The history of evolution is that of a consistent advance along definite lines of progress, and can only be explained as the work of a Mind in Nature.

It is, as one has said, "the revelation of all reality as one great world process," and it includes a scale of values that must grow from stage to stage toward higher and higher realization. We are to see man in the process as the crowning product of nature—all of man—from the lowest cell in his body to the highest aspiration of his mind. And it is folly to think of this without seeing in it an ever present Deity.

From the standpoint of science we reach the conclusion of the Hebrew seers and prophets and ask, "whither shall we go from thy presence, or where shall we flee from thy spirit?" It may be said that the movement back to nature is slow. It is. First of all our faith must harmonize with our knowledge, and we gain knowledge slowly. Again it must be the outgrowth of our moral nature, and the emergence of moral forces is also slow. The gospel of evolution has no such word as, "we are saved by faith." It says we live by faith, but we progress by knowledge. For salvation it substitutes character, and character is a plant of slow growth. It cannot be purchased by an act of faith in the sacrifice of another. It is to be worked out in co-operation with the Mind that is moving through human nature toward the progressive realization of the highest things. Character is an abstraction save as it realizes itself in a growing and inexhaustible sense of satisfaction. The result of persistent striving is some degree of self realization, and we are to learn that, as we are the crown of nature, so the true meaning and ambition of life is to be seen in the value of the Self. Under the old order the essence of thought and effort was to

reach a point of rest; under the new we cannot look forward to a desirable end, but to progress—not fixedness but movement.

Note again that the movement of thought in the new order, is always forward and upward; that is to say, there is unfolding, uplifting, in a word, progress. It was so from the first. Studying the records the scientist finds that sometimes a natural series has seemed to return to the point of beginning, but further study showed that it had always reached a higher plane. The path seemed to be spiral, moving upward. Nothing is clearer in the study of evolution than that the course has been upon the whole steadily forward and upward. It has been toward higher and higher types; toward organisms more and more infused with life.

Today we are to remember that there is no movement in nature toward higher types, but only toward an improvement in man; and the history of civilization shows that the movement is so continuous as to constitute a basis for the utmost hopefulness. As Professor Doan says, "How hardly could the great drama of divine faith have enacted itself in this world home of men, had not the impulses of man's righteousness and love become at once the deepest concern in the heart and being of God himself." The whole history of our past, discouraging as it looks sometimes, shows that the living spirit of the universe, without overriding our freedom, has directed our course; and that hour by hour, what the Hebrew called "the besetting God" has aimed at an unspeakable harmony between the God of mankind and the heart and being of universal humanity.

II

In the old traditions God is represented as breathing into the clay image which He had made, the breath of life. Under the new, consciousness reaches a point where it breaks over the limits of brute life. It was doubtless a low type of consciousness, but presently the man was able to say, "I am I. I am other than the things I see." Every child born into the world rehearses this experience:

The baby new to earth and sky—
 What time his tender hand is pressed
 Around the circle of the breast.
 Has never thought that ‘this is I;’
 But as he grows he gathers much,
 And learns the use of “I” and “me,”
 And finds “I am not what I see,
 “But other than the things I touch.”
 So rounds he to a separate mind,
 From whence clear memory may begin;
 As though the frame that binds him in
 His isolation, grows defined.

III

The incarnation. It is central in the old scheme,—God selecting a peasant out of Galilee “in whom He could dwell,” and to whom he could impart his character. It is an interesting romance, a curious kindergarten story. In the new order, the spirit of life which flows through the universe is incarnate in all men. We used to think highly of an old definition of religion which asserts it to be “the life of God in the soul of man.” This was conditioned upon repentance and faith; but evolution shows eternal unfolding of relations of life, and when science questions the life of the universe and the life in man it finds unity. God and man are one; as Jesus said, “I and my Father are one,” not an exception but part of the universal order. Bergson says that “the great life that runs through all things is physical.” Spencer says, “It is one with the life that wells up in us in the form of consciousness.”

Take again what the scientist calls “the cosmic process,” that is, the world process, the movement which we now call an evolution—a growth—a progress. It is well known that Huxley denied that this progress had any relation to moral ends, but scientists have now generally agreed that Huxley was mistaken. John Fiske speaks of “the omnipresent ethical trend,” and Bergson points out in a curious but forcible figure, that life is an effort to ascend the incline which matter descends. He means by this that living matter gravitates downward, that from birth to death it is always tending toward disintegration. Elsewhere he calls life a conquest of matter. “Life,” he says, “ascends, matter descends.” Does it do this because we will it, or is the movement involved in the nature of things? “Brethren,” the old Methodist

used to say in the class room, “I am going onward and upward.” Perhaps he was, but humanity is going onward and upward also, and this upward course of nature can be explained only by Divine Purpose. It is what scientists mean by “an ethical trend.”

We imagine we get on by a struggle, by effort,—and we do, but the nature of things sees to it that we do not all stop. In spite of our faith in traditions, miracles and wonder stories, we all respond more or less to the initial impulsion. The tremendous inward push. There is everywhere an attendant mind, a directing will, an indwelling life.

IV

The words and example of the late George Meredith are in point. Poet, novelist, and general writer, he was one of the most intellectual of Englishmen. He numbered many of his friends among the notable men of that country; he wrought out for himself a naturalistic philosophy, and was called by Le Galliene the only optimist whose faith carried away conviction. He himself said that he “knew the rapture of the forward look.” He speaks of “the revelation of God in nature,” and by so much he marks a great life behind phenomena closely identified with the race; and he marked the individual moral expression of each of us as the progressive triumph of God and the working of the law by which evil achieves its own destruction. To such a man God’s relation to man is not mystical or metaphysical, but is a poetical reality. He says with great force and beauty that “Nature goes on her way unfolding, improving, always pushing us higher; and I do not believe that the process continues without some spiritual purpose—some spiritual force that drives us on.” Elsewhere he says, “Nature not only sends us after a good which is our good, but whispers that we can reach it.” This is a clear intimation that we have in Nature the ultimate power, not ourselves, which worketh righteousness. Meredith believed that human personality forms a vital and supreme expression of Nature’s being, a perfect organ of her spirit, and this is a point which faith should not miss. One of the articles of religion should express

man's fitness to receive the Divine Thought. Meredith insists that the intellect is man's guide to the spiritual, and he would have deprecated reliance upon the faith of intuition, in contrast with Bergson, who points out the limitations of reason, and says that the instincts "seize life by the innermost." Meredith's optimism is rooted in the world in which he lives, and in the laws which govern it. He agrees with Browning that "this world means good, and means it intensely." "Death," he said, "should be disregarded, and we should live in the universal." So Browning deprecated our tendency to "charge this churchyard world with gloom." Death is a word for change, for growth; and there could be no prolongation of what we call life without this mystery of change. What we call evil, Meredith knew to be (as every sensible man must now see, since we are descended from the brutes) the recurrence of mere animal traits, which it is our business to put down. The senses he regarded as the raw material of a satisfying life. There is no ultimate discord in the elements of human nature, and it is only by recognition of the high relation which the physical sustains to the spiritual that "human nature can be lifted out of her slime."

It would be interesting to note, if we had any data, how far this faith in Nature will tend to make the world more home-like. That it will have such result we strongly believe, but any marked results are to be looked for only in the far future. We can only anticipate the evolutionary work of the ages and show what Moncure D. Conway called "the far final outcome of things as if present in the joy of the vision."

Freedom to Think

I honor the man who is ready to sink
Half his present repute for the freedom to
think,
And when he has thought, be his cause strong,
or weak,
Will sink 't other half for the freedom to
speak;
Caring naught for what vengeance the mob has
in store,
Let that mob be the upper ten thousand, or
lower.

—LOWELL.

The Absolute Prophet

Richard Warner Borst.

There are various gifts, and not the least of these is prophesy. To some it is given to teach, to some it is given to sing; to others it is given to pray. And there are others to whom it is life itself to tell the truth, the whole truth and nothing but the truth. "I speak—for! I speak for God! I speak for the universal sequence, its immediate message to this hour, this moment. Though the multitude, aghast, hasten from me afar off and stand with heads together, yet do I speak urgent words to this instant and so following, so long as the breath in my body may give me voice, so long as the light of truth is in my eyes!" Such a statement of purpose in life, and such only, is the true prophet's. Such is his mad method.

For the prophet is the incarnate word of nature seeking all her own. He hears and feels the organ tones of truth concerning all being quivering through his soul with the terrific diapason of the eternal urge. In him the principle of growth finds a tap-root for the inflowing of the undiluted and perfect juices of eternal life. He is the antidote, prepared from the beginning, for the healing of sick souls and sicker races. He is the last resort of a desperate creation who sees her children plunging to disaster.

Where is the true prophet to be found. The beginning of prophecy is in every soul, even as the spirit of poetry is enshrined in every consciousness. That love is a reality, and aspiration toward the ideal is a fact in experience, are proofs that the race is destined to move upward. Hence prophecy is a universal quality, flowing all about us as does the air of heaven. Yet absolute prophecy, in its concrete embodiment, finds unique and beautiful expression only in rare and wonderful personalities. Some there are who enter into the holy place of perfect truth once in the long year. The absolute prophet has his hourly abode within the sanctuary. Some worship afar, their faces set toward Jerusalem, or Mecca, or whatever Zion they may adore. The absolute prophet is he to whom it is death if he may not dwell always in the inner-

most court. And the shrine he loves is far removed from the highway of custom and of habit. His voice is indeed the voice of one crying in the wilderness. The temples of the eternal spirit of light have never fronted the thoroughfare.

The truth of nature is at times most pleasant. How fortunate is he who perceives that truth! For he may dwell in kings' houses, and the world "makes a beaten path to his door." Truth is many times convenient. The discoverer of such truth may fear no evil thing, neither may any peril come nigh him. Society is his trusted tenth legion Truth of such sort, which saith "Yea, Yea" to the constructive impulses of the race, which saith, "Here is another gift of nature to her offspring," implies that man is already a god. Man rejoiceth in such truth. Were truth always of this kind, prophecy would never have entered in as an institution among men. The discoverer is not a prophet. Rather, prophecy is that in man which gives him power to see and feel and love and espouse unwelcome and inconvenient truth. And the prophet says to puny man. "Thou art but man. Interminable lanes and highways await thy feet. Thou art but beginning a journey, a far journey of weariness and anguish." Such truth, proclaimed in the ears of the many, means a way beset for the speaker with ambuscades; makes of his father and his mother, nay, and all his household, strangers and enemies.

We are to ponder the adventures that befall the Prophet of the Whole Truth, to discover, if it may so be, whether prophecy entails all it is said to entail—the cross, or the hemlock, or the rack, or the faggot. The absolute prophet still cries, "May not this cup pass from me?" Is the condition inexorable and unremitting whereby may be made plain the Word and the Voice?

There have been various prophecies, Joel spake, saying in no uncertain tones, "Lament like a virgin for the husband of her youth! Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Let the inhabitants of the land tremble!" And Hosea: "They have sown the wind and shall reap the whirl-

wind." And Amos: "Woe unto them that are at ease in Zion!" And Micah: "The good man is perished out of the earth." And Nahum: to Nineveh: "Behold, I am against thee" saith the Lord of Hosts." And Habakkuk: "Woe to him that buildeth a town with blood and establisheth a city by iniquity." And John the Baptist: "O generation of vipers, who hath warned you to flee from the wrath to come?" And Jesus: "I am come not to bring peace but a sword!" And Socrates: "I am the great gadfly, stinging the Athenian state into life!"

So has ever rung the eternal challenge, the silver clear and uncompromising rebuke of the champion of the law. He who speaks daily such words as are here recorded knows his reward is enmity, jeopardy, death. It is said of him that he is misunderstood and that therefore he shall perish. It is announced in weighty councils that he is ahead of his time. The fact is he is neither misunderstood nor ahead of his time. Rather he is understood only too well, and his message is nothing if not timely. "And when the chief priests and Pharisees heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

Yet this is not a complete portrait of the prophet. Not only does he deal the blow of destruction, but he also driveth the nail of the builder. Not only does he lash the sinner into outer darkness, but he calleth the race into the pure white light of blessedness. For Joel could also say, "The Lord will be the hope of his people." And Amos: "I will plant them upon the land, and they shall be no more pulled up." And Hosea: "They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine." And Micah: "He retaineth not his anger forever, because he delighteth in mercy." And Jesus: "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not."

Throughout the somber cadences of prophecy rings the undertone of tender yearning, proof of the essential optimism of the prophetic spirit. Even Jeremiah, the lamenting, has spoken for Jehovah: "I have loved thee with an everlasting love."

But enough of the impassioned pleadings of Israel and of Greece. There have doubtless arisen among the farthest islands those who caught faint glimmerings of the Law—falling as a result of their proclamation of it, beneath the axe of the tribal headsman. Wherever there are human beings, there is prophecy, and the prophet—he who warns his day against the immutable and endless Law of destruction for the transgressor: who beckons the multitude into the way of life everlasting, stirring up the people. Along the great highways of the world, journeys the truth-teller. We behold him at times high up above the throng in the market place. We hear his earnest voice poured forth in moving words. His tones fall to the ears of thousands, tones lifted in admonition against the wrongs and dangers of the times. Sometimes his words do seem welcome and availing prophecies. For there roars tumultuous approval, welling from the lips of thousands, hailing him as guide, deliverer; joyous shoutings, as of vast company, lost in the wilderness, finding the way again.

So, for a moment, the prophet forgets—if he has thought of it at all—the inevitable recompense of the truth teller. For he speaks the truth plainly, and more plainly, until it becomes the inconvenient truth, not for the one or the two, but for the all. This is the truth. And he forgets the tricks of the orators, who learned their craft from the demagogues, and his words sink in as the blade of a two-edged sword. This is nothing but the truth. Now behold the sullen concourse. The jubilant applauding has died away. The throng is ominously silent. Every man, high and low, perceives that the prophet has spoken of him. And the mighty assembly is not pleased. For every man, deep in his heart, knows more truth than he cares to know. Such sincerity with self as true prophecy evokes is too much for Everyman. Such truth is neither

strange, nor pleasant, nor entertaining. It is only the truth. One by one the prophet leaves behind him those who "walk no more with him." Every prophetic nature understands that situation.

II.

The multitude, with its heads together, says of him they walk with no longer, "He is not practical. Find us a practical prophet. May we not carry with us our flesh pots? May we not put our hands to the plow and still look back? Find us one to instruct us how to eat our cake and have it too!"

Is there such a prophet? Yes, and no.

There is the partial prophet, for example the popular preacher of some religious doctrine. He flourishes mightily. He gathers a great congregation about him on a Sabbath morning. He fixes him mind and life upon the championing of a cause. This cause may be a creed, or it may be a mere negation. Yet there is a sufficient body of truth—partial truth—to fashion some sort of a craft. On this structure a considerable constituency is willing, nay, glad to ride.

The pilot of such a craft is very careful in his dealings with his crew and passengers. He prophesies welcome and availing prophecies. He takes infinite pains to say particularly those things which pertain in an obvious fashion to his professed and accepted realm of prophecy. He carries aboard saints and sinners, misers and prodigals, lambs and lions. Like a little child he leads them, for all are glad to hear weekly the habitual and favorite creed or negation from the bridge of this particular ark.

And there is also the political prophet. Such an one gathers about him a constituency homogeneous in some political particular. It may be the question of tariff, it may be the issue of rent, interest, dividends; perchance he has entered the crusade against alcohol, prostitution, or armament. No matter. Amphion-like, he is followed by the lumbering oak, the mournful cypress, the lofty pine, the green bay tree, the lowly laurel. There is room for all in his plot of ground.

The parasite may trail its thieving trailers about the trunk of the indifferent giant of the forest, devastation may slink in and play a thousand destructions; yet every growing thing hears naught but the strains that flatter and delight, and plucks itself up by the roots, if only it may hear the better.

As long as our religionist does not ask his followers to carry their premises to logical conclusions, so long as our prohibitionist or our anti-militarist does not insist on applying his first principles, in inconvenient and too specific style, to the problems of his cohorts, how happy is he. It is a wise prophet who knows the name and label and content of his own particular cosmic prescription.

The teacher may prophesy by proxy. He hides his convictions from trustees and student body. He asks leading questions. He looks furtively into the eyes of his disciples hoping, sometimes not in vain, for the flushing of the prophetic fire in the eye of one in some far corner of his lecture room. He eggs on the victim to the universal sacrifice. He decks the bullock for the pyre of prophetic devotion. He prods the insenous beast into the arena. But he stays outside and slinks home to the bosom of his family when the real uproar begins.

The lawyer and the doctor and the scientist, all these are partial prophets. They have their days of inspiration. Every man has his own little prophecy. He saith no more than pertains to his own little prophecy. As for ultimate conclusions—well, a man must have some backing. Such are the practical prophets. These are they who would eat their cake and have it too. They succeed in drinking the bitter cup of devotion until they come to the lees. But the lees remain.

He is a partial prophet who has laid on Jesus and Jesus' kind, the burden of the atonement. Jesus is the storehouse of "treasures both new and old." The partial prophet displays these various treasures very gingerly and with a foolish and false reverence. He tells us how the Pharisees two thousand years ago felt about the things that Jesus said and

did. He intimates that the Pharisees lost patience and equanimity. He is not so interested as to how the modern Pharisee feels about such matters. He is more careful than he cares to admit lest he prevail on the modern Pharisee to lose patience and equanimity.

It is possible that the Mayor in Brand was a prophet. Machiavelli seems to have possessed certain prophetic attributes. There remain Brand and Don Quixote. Is there a legitimate choice between these extremes? Shall we embrace the avalanche or may we fool the way-worn race into security? Is there a saving grace in blasting one's integrity that institutions may rise as a beautiful tribute to what is, in final estimate, mere subjective infamy?

III.

There are two questions in this problem that must not be lost sight of. One is the charge that prophetism means bellicosity. The other is the assertion, often made, that "zeal without knowledge" sets at naught the validity of the prophetic function. Prophecy, in the minds of many, means eccentricity, mannerism, idiosyncrasy, abnormality. And, again, others ask with Pilate, "What is truth?" implying that nothing is so demonstrable as to mean that a sensible man would confront his age with it, and, if necessary, die for it.

It is a lamentable fact that too many so-called prophets are open to the criticism that they invite contradiction self consciously. Many a heretic might have on his tombstone—if he have one—the following epitaph: "We might have borne his doctrine, however strange and filled with hateful portent: but he shouted forth his claims in tones that challenged us to light the fires in which he died. He died not for his truth, rather, because he held his chin so high." Such an encomium might befit the self-conscious propagandist, but not the true, the absolute prophet. For he of whom we now think has not time to analyze or measure his own daring. He has recklessness and unconscious valor of any hero who is abashed at the plaudits of the bystanders. He pauses, not to drink in with eager ears the applause,

but that it may die away and leave him silence in which to speak more. With the true prophet, the cross, the rack, the faggot, are as much an incident as his birth—nay, perhaps, more so.

As touching the prophet's ignorant zeal, it is only the casuist who asks if there be such a thing as truth. The sophist contradicts himself in setting up even the shadow of a thesis. There is a Truth, a Truth for all things everywhere. That "some, far off, divine event toward which the whole creation moves" is nothing if not the discovery, and vindication in practice, of that Truth, that Law. And the fact remains that prophecy, as an institution and as a career, is a conceivable and sensible element in the eternal sequence. Whether any man has yet died for the whole truth is perhaps debatable; but it is not beyond comprehension that the universe is fashioned in such terms that some man may, sometime or other, do that very thing. Such a death, even in prospect, is the vindication of prophecy as an institution. And such a conception points out most emphatically that a prophet's chief business, among other things, is to be intelligent.

IV.

To return to our problem: What is the history of the prophets? Cannot the answer be found here? In history has prophecy meant the Charybdis of Quixotism on one hand and the Scylla of subjective ruin on the other? Must the prophet indeed journey forever a solitary pilgrimage?

It is said of Elijah, the Tishbite, in a certain legend in Genesis, that he went forth from Gilgal, traveling beyond Jordan, for the Lord was to "take him up into heaven by a whirlwind." One followed him into the solitude, knowing that on this day his master was to be taken from him. He who feared not solitude was Elisha, son of Shaphat, Elijah's servant and disciple. To Elijah, who was mindful of the things that were shortly to come to pass, he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So a double portion of Elijah's spirit fell upon Elisha, for he saw his master when he was taken from him. The solitary prophet Elijah

was succeeded by the solitary Elisha. And Elisha had left behind him forever the sons of the prophets that were at Bethel and at Jericho.

The line of the prophets is indeed a slender procession. Cavalcades on precipitous ledges travel single file. Confucius went forth alone, and ended his days in obscurity and poverty. Gautama was not the most popular figure of his day. Abelard founded a university in the wilderness. Whitman lies in a modest tomb—"the best house he ever had." Socrates, seated on the edge of his cot, converses calmly with his friends while the cup-bearer's sandals echoed in the corridor without. But he put the hemlock to his own lips, and fared forth alone. Jesus in Gethsemane said to his disciples, "Sit ye here while I go and pray yonder." Returning, he found them asleep. And his last words were, "My God, My God, why hast thou forsaken me?" The history of prophecy is the history of solitary lives and solitary deaths. Not one who has come near being accorded that title by the ages has escaped that condition. Don Quixote has no squire.

Emerson's career may appear to many as an example of escape. Yet in his life, and in similar lives, there is lacking the white heat of prophecy. Emerson was a sage. Between the prophet and the sage is a not inconsiderable difference. There is a Delphic quality in the utterances of the sage. Humor, and not wit, makes palatable the pronouncements of such great men. One may be positive, negative, critical, honest, fearless even, and yet possess that most convenient attribute, whimsicality. Thus it spreads abroad concerning such an one that he does not take himself too seriously and does not expect others to take him any more seriously. His observations as to the shams and dangers of the time are made in such a way as to imply he does not expect anything much to be done about them. He may be compared to the engineer who jocularly observed to his fireman that there was a broken rail ahead, and neglected to make use of the reverse lever. The immediacy of the message of such minds is mitigated by a point of view and a phraseology, not poetic and

abandoned, but oracular. Unconsciously such minds compromise. Though they may speak the truth, and the whole truth, there is some question as to whether they speak nothing but the truth. Thus these great figures loom hazily in a mist of words—blurred, attenuated. Acrobatics, however thrilling, on the stage of a burning theater cannot stop the panic.

The consciousness of the apostles of such intellectualism are merely tickled and tantalized by means of much verbiage. It is doubtless very excellent verbiage, but no man who is an absolute prophet lighteth a candle and putteth it under a bushel. A candle under a bushel is a nine day wonder. They who have exhausted their energy answering the question what is under the basket, having caught a glimpse, pass on, convinced they have seen all.

Another apparent exception to the proposition offered concerning the absolute conditions of prophecy is the rich man turned reformer. By this is not meant the conventional philanthropist. Reference is here made to a newer type of prosperous radical who puts his wife, his family, and himself on an allowance, and proceeds to give the rest of his goods to the poor, turning every other farthing back into the exchequer of the common weal. He is the latest fashion in sociological therapy. Altogether, he is rather admirable. But is he an absolute prophet? Has he forsaken all compromise? Is he Brand, the unnatural father, who gives to the beggar shrew even the hood of his wife's bitterly mourned for child? Has not the avalanche been taken into consideration? Do the lees not remain in the cup?

What still is left to be given to the poor? Every man who has gone to the extreme of putting his family and himself on an allowance knows this: his pitiful remnant of a fortune is his compromise. For, through the principle of our modern social arrangements, he retains the power to levy involuntary tribute on others. By force of a legal process, which he repudiates very likely intellectually, he compels those who may disagree with him to sustain him in spite of their hatred of his doctrine. He thus

violates the fundamental principles of his own theory of justice. Thus he nullifies daily, in his relations with his fellows, whatever ideals he may hold for the saving of his generation. So much then for the near-prophets—the propagandists, the partisans, the sages, the martyrs, on an annuity.

It is possible to doubt whether there has ever been a prophet of the absolute degree. The historic prophets who stand alone on the mountain peaks of glorious infamy may all have been clothed upon with the glistering robes of a transfiguring biography. Even Jesus met his interlocutors with confounding and brilliant dialectic. He confuted the Sadducees while he denounced them, meeting their crafty questions with craftier replies. Coming down from the mount whereon Peter and James and John had seen his face "shine as the sun," he charged them saying, "Tell the vision to no man." He had his sense of the strategic. There were times when even he kept silence. Brand and Don Quixote are fictitious characters.

Wherefore, let no one over estimate himself. Let no one glibly say, "I am able to drink of the cup." To say such a thing honestly means such utter self-renunciation, such complete effacement of all desire to save for the Truth Everlasting that when one shall appear to fulfil that office, and shall attain utterly thereto, the race will fall down in worship, saying, "We have seen the First Man!"

The prophet says, "I speak for God! I speak for the universal sequence its immediate message to this hour, this moment. Though the earth open to receive me, though the multitude, aghast, hasten from me afar off, and stand with heads together, though the sky, shattered, fall down upon my defenseless head, yet do I speak immediate and urgent words to this instant, and so following, so long as the light of life is in my eyes, so long as the breath in my body give me voice!"

"But this crust, O Mighty One, is show bread from thine altar, this bitter brook runs with the honeyed milk of Canaan. And thy twilight stars are candles shinning like candelabra at a feast!"

Events

Dedication at Seattle

Mrs. Florence M. Eastland.

At half past three on Sunday afternoon, February 20, the new chapel of the University Unitarian society was dedicated with appropriate and impressive services.

A fine musical program under the direction of Mr. Walter L. Richardson was rendered on this occasion. Mrs. Richardson and Mrs. Morrison were the accompanists; Mr. Henry Ruggles the violinist. Mrs. Joseph B. Harrison, Mr. Richardson and Mrs. Grace Farrington Homsted sang solos.

The pastor, Dr. John Carroll Perkins, was assisted by Dr. Samuel McChord Crothers, who delivered the sermon; by Rev. Harold E. B. Speight of Berkeley, Rev. William Day Simonds of Oakland, Rev. J. D. O. Powers of the First Church of Seattle, Rev. William G. Eliot, Jr., of Portland, Rev. Walter G. Letham of Victoria and Mr. Charles A. Murdock, Field Secretary of the A. U. A. Prof. Edwin Start, president of the board of trustees, was the first speaker. He predicted that Doctor Crothers' services would again be in demand five years hence to dedicate the completed church.

Mr. Powers, Mr. Simonds and Mr. Murdock followed with short addresses indicative of the good will they and the people they represented felt toward the youngest sister church.

Dr. Samuel Crothers' sermon was a fitting climax to an event which will live in the hearts and minds of all present. His point of emphasis was "Since these things are so, what manner of men ought you to be?"

The singing of the hymn written by Mr. Edward J. Harding for the dedication last August and the pronouncing of the dedication and the benediction by Doctor Perkins closed the exercises.

More than two hundred were crowded into the chapel. Almost as large an audience gathered the previous Tuesday to hear Doctor Crothers' remarkable lecture, "A Literary Clinic" and again on Friday to listen to Mr. Sim-

onds who gave a splendid talk on "Robert Colyer."

The new chapel has been described several times in the Pacific Unitarian. It grows more and more attractive as it receives the finishing touches; but that which has beautified it most is an exquisitely carved pulpit and lectern of oak seen for the first time at the dedication.

The pulpit is a gift from Mrs. John Carroll Perkins in memory of her aunt, Mrs. Sarah E. Hooper, known and loved for her good works to perpetuate Unitarianism. The lectern was presented by Mrs. Margaret Morton of Plymouth as a tribute to the memory of her deceased sister. The church feels a deep debt of gratitude to Mrs. Perkins and Mrs. Morton not only for the gift of the beautiful objects but for the confidence in the permanency of the church which the gifts implied.

Through the addresses one could follow the history of the Unitarian church in Seattle. Mr. Eliot, present at the dedication, was one of the early pastors; but at the arrival of Mr. Simonds as pastor sixteen years ago, only a few of the old congregation were gathered together. Now Seattle has a prosperous First Church and the new one constantly increasing in membership and strength. The dream of the little band who three years ago felt they must have a place of worship and who sacrificed and struggled to build that church has come true. The church has every evidence of prosperity and is like a beautiful child whom everyone wishes to endow or help. For it has been the recipient of many generous gifts. Otherwise it could not have been built. And to those generous, warm-hearted Eastern friends the University Unitarians will never cease to be grateful. Their help brought the realization of the dream.

Unitarian Club

The Council of the Unitarian Club of California is to be congratulated on the response of its members to the following appeal for co-operation made in its circular calling the meeting on February 7th:

"We have had more than an honorable past, and all that is needed to insure a glorious future is loyalty and renewed effort.

"While other clubs have occupied a part of the ground we tilled as pioneers, they have left for us the highest knoll, which bears the finest fruit, and we cannot afford to allow it to go fallow.

"The council asks the co-operation of all members in its purpose to make the club so well worth while that the old waiting list shall be also revived. It must throb with life and be broadly attractive. To popularize it and place its advantages within the reach of large numbers, an amendment to the by-laws will be submitted at the next meeting making the annual dues \$6 and the dinner charge for members \$1. Attendance in business garments will be encouraged, and we shall meet at the University Club, whose recent service has been so satisfactory.

"Members may rest assured that every effort will be made to provide variety, and to consider live topics, handled by men worth hearing. The five meetings provided for by our rules will certainly be held, and probably be exceeded. We propose to let no man worthily great, escape us, however, often we may offer our members opportunity to attend.

"We send this announcement not alone to present members, but to others who might like to join. The Club has never borne its name in any restricted sense, but broadly as an organization of high-minded men who unite for good-fellowship and the consideration of all questions of true human interest."

Either the appeal or the speakers, or both, resulted in a gathering that seemed a pleasant reminder of the palmy days of Club life. There were fifty-seven present, and all seemed encouraged that a new era of strength and prosperity was at hand.

The subject announced was "America to the Rescue." The first speaker was a distinguished California educator whose recent experiences in Belgium proved of great interest. Prof. Vernon L. Kellogg of Stanford University spoke with admirable clearness and characteristic modesty of the Relief Work administered by Mr. Hoover and his associates. He told of the extent and of the measures taken to insure effectiveness and economy. After much diplomatic effort mutual concessions were secured making possible the introduction of the food necessary to sustain the life of four million of Belgian people. Those able to pay for food were permitted, and compelled to do so, and such were the concessions and economies that bread was supplied at less than London price, and

still paid a small profit that was invested in food distributed to those who were wholly without money. The overhead expense of the commission was one-seventh of one per cent on the value of products distributed. The work begun in Belgium was continued to the north of France. There had been entire good faith observed by all nations who had made possible the relief work. A sad feature was the immense number of workers compelled to be idle. From the nature of things the necessity for relief must continue till after the war is ended.

The second speaker was Dr. Shadworth O. Beasley, an active participant in the American Red Cross work in Serbia. He began by urging more effective support of the American Red Cross Society. Demands upon it are great, it is doing an inconceivable amount of service, and it must be prepared for much more. America might have cause to regret its unpreparedness for relief work. It was strange that Japan had been allowed to outdo America in this humane work.

Dr. Beasley defended the Serbian people, and spoke highly of their bravery and devotion to their stricken country. Belgium had been swept over once, but Servia again and again. He described the ravages of typhus fever, and drew a vivid picture of the bombardment of Belgrade and the awful carnage that compelled the Red Cross nurses and surgeons to do an amount of work that no arithmetical calculation could demonstrate as possible. Dr. Beasley has a minutely retentive memory and it all lay so closely in his mind that he could but report its abundant details.

Both of these fine types of American manhood told their respective tales unaided by notes or memoranda. They were full of the story, and trying to confine themselves to the high spots, occupied almost two hours, but they addressed eager and sympathetic hearers.

Dr. Crothers spoke briefly in closing, but every word was fit and gave just the touch that was called for. His own son is in France on relief work and the subject was very dear to him. The tales were not alone revelations of suffering and the horrors of war, but of the growth of human sympathy and the no-

bility and unselfish of men. Surely the war must have its effect on humanity. Men could never be the same as before, and Religion itself must be new. The old individual salvation is lost in a larger social consideration. Neither will we ever feel the old assurance of a progress of mankind upward and onward forever, in any sense of compulsion. It is nothing that is to happen anyhow. Man is a factor in progress and nothing good will be forced upon us.

Annual Meeting of the San Francisco Church

If the mother church of California ever held a more cheerful and encouraging annual meeting than marked the sixty-fourth anniversary, it has escaped the memory of those still alive. As a rule the business meetings have been formal and perfunctory and not infrequently the quorum of pew-holders prescribed by the by-laws has been difficult to secure. But of late years the firm conservatism of the church fathers has melted in the new life of the sons, and especially of the daughters, and the church supper that precedes the reports and business draws together good numbers and a generous social spirit prevails.

This year, the most of the expense was borne by a plate charge of fifty cents. It was managed by a capable woman, and admirably served by the older girls and boys of the Sunday School. Two hundred were seated in the social rooms of the church and the buzz of conversation was pleasingly manifest.

The first reports of the treasurer and the moderator, were fairly encouraging. They never tell all the story, but what they tell, in this instance included an increase in pews rented and in total receipts. To meet the deficit for two years, and some needed repairs a call had been made for contributions, and \$1500 had resulted, so that practically all indebtedness had been met.

The Society for Christian Work, the benevolent arm of the church, and the Channing Auxiliary, the social and educational arm, both reported strength in numbers, and great activity. In membership and in amount and quality of work,

these two societies of women are perhaps unequalled in our denominational record.

The reports on the various endowments showed \$3500 disbursed for charitable relief, religious promotion and educational aid. The Sunday School is in good condition and growing in its various departments. The superintendent provoked a smile when in connection with the report of attendance he said that there seemed to be some children who could only come when it was rainy, and nothing more attractive offered, and some who could not come when it rained, so on the whole fair attendance was guaranteed.

The feature of this year's report was that of the Men's Club, an organization that has finally responded to a great deal of hard work and interest on the part of Mr. Dutton. Meetings are well attended and good discussions are held, generally preceded by a good supper provided by the club at a very moderate price. A committee of the club had undertaken to increase the pew-rents of the church and through a personal canvass had induced quite a number to take pews or seats, and others to add to the amount they were paying for church support. By judicious, persistent effort they were able to report a promised increase of \$500 a year in pew rents.

In addition to this one member of the committee, Mr. Stetson G. Hindes, whose mother had died during the year, presented to the church \$2000 in five percent bonds, the increase of which should provide a free pew for strangers—as a memorial to his father and mother. This adds an additional \$100 of church income, and for all time provides a fine memorial for two people interested in the church.

A pleasing feature of the meeting was the election on the Board of Church Trustees of a young man, whose father and mother had been married in the church, who had himself graduated from the Sunday School and in his turn been married in the church. Another former Sunday School scholar had been elected as president of the Men's Club.

Mr. Dutton was at his best in speaking of the ideals of a church and in expressing the pleasure he took in serving

the church to which it was his privilege to minister.

The spirit of the meeting was especially fine and all seemed to be uncommonly harmonious, with real zeal for the church and a great hopefulness for the future.

Adventures of a Wandering Missionary

William Day Simonds.

To the early missionaries of America, who rode thousands of miles on horseback over mountain trails and through seemingly endless plains of sand and sagebrush, forded rivers, pushing on through rain and snow—to these men of the Peter Cartwright type—the hardships of modern travel would have been the acme of luxury and idleness. The difficulties that beset the Parlor Car Apostle may not be very numerous or impressive, but as most things in this life are merely relative, hard or easy as compared with something else, the writer feels confident that the month of February, 1916, was fairly strenuous.

Some twenty-five hundred miles of travel through the Pacific Northwest in the hardest mid-winter for railroading in nearly a quarter of a century is of itself a memorable experience. More than once "ye missionary" had good cause to reflect upon the fact that in modern civilization we are dependent upon others, not alone for comfort but for the right to live. Whatever charges may be justly brought against the railroads, it must be admitted that they have served their public the past winter under the greatest difficulties and with remarkable safety to life and property. Notwithstanding slow trains and vexatious delays I was able to make every appointment with one exception, giving in all during this single month of February twenty-eight sermons and lectures to audiences aggregating 7655 persons, nearly one-half of whom were high school students. The picture of these earnest young people, listening respectfully, often eagerly, as the lecturer told the inspiring story of Booker Washington, will long remain a cherished memory. Everywhere in church, and school, and club and factory, the same friendly wel-

come and the same courteous attention to the best we had to offer. And everywhere the cordial, even enthusiastic co-operation, of local ministers and churches. The only place where a cool reception was accorded was in a "certain city" where there was no Unitarian Church or Minister, and where our cause had never before been fairly presented.

Limits of time and space will not allow the month's work to be set down in detail—not even for Pacific Unitarian readers—only such running comment as best reports conditions in the territory covered. The first week in February was given to Salt Lake City. Here the Rev. John Malick is facing with courage and good sense the always difficult problem of rebuilding and restoring an almost lost cause. With a church building not as attractive or as well located as could be wished, and with an unfortunate history to be lived down and forgotten, loyal Unitarians are sturdily, and we believe successfully, struggling to keep our cause well to the front in the City of the Mormons. Here, through the well directed efforts of Mr. Malick I was privileged to give nine addresses, five in the church and four to schools and clubs. Sunday evening, and a lecture on the "Life and Religion of Abraham Lincoln," closed the meetings, with—as we were pleased to note—an audience twice as large as gathered to our first lecture.

Two days and two nights on what is called the "slowest train in America" brought us to the little city of Moscow in Northern Idaho. Here meetings had been arranged by the Rev. Manfred Lillicfors of Great Falls, Montana. Strictly pioneer work. No Unitarian Church or minister in all the "country round about." Small audiences, but select, listened earnestly to our message, and some expressed a wish that the Unitarian Gospel might be often presented. Among those present, and interested, was the President of the University of Idaho, and several professors. Moscow and the near by city of Pullman, Washington, another educational center, offer attractive fields for missionary effort. We spent our second Sunday in the latter place, where I was privileged to address 150 students of the Washing-

A Journey North

Charles A. Murdock.

PART I.

February is a little early for gathering crops of any kind, but church statistics and estimates are about as ripe one time as at another, and an event, like the dedication of a new church bends all other considerations to its exigency, making late and heavy snow, and flood water from their melting, possibilities not worth consideration.

It was a happy omen that the first day of travel was made sunshine by the presence of Dr. Crothers. Preaching in Santa Barbara on Sunday, the 6th, he reached Oakland in time to be diverted to Berkeley for a luncheon at the Divinity School, and then afforded a little time to meet friends before crossing the Bay for the Unitarian Club dinner. If he enjoyed as much as he was enjoyed it was well worth while to show us the courtesy. The train for Portland leaves the Oakland mole when the 11:40 passenger arrives, but two of the passengers who connected, after the club meeting, with the 11 o'clock boat, spent most of the forty minutes in sleep. One of them was unaware of starting at all, his first semi-consciousness being coincident with bumping onto the Solano when the straits in the way, called for her assistance as means of transfer. The Upper Sacramento Valley, reached early in the morning, was well stocked with snow. At Dunsmuir it was banked high, and it was interesting to follow a cut to the street level above the track. Sleds and sleighs were numerous, and winter held everything in firm grasp. As we passed along we saw many houses with snow obscuring the first story window. The Sacramento was in good volume and the view of snow-laden trees was attractive. Mt. Shasta was elusive showing flanks of solid white but clouds obscured the outline and the peak. The two lava cones, near its base, were well covered with snow. The track was clear but the cautious surmounting of the Siskiyou range threw us behind for about one hour and a half. When the Rogue River Valley was reached time was soon made up and Medford, my immediate destination, was reached almost on time. Somewhat re-

luctantly I saw the departing train bearing away the author of the Pardoner's Wallet, and many other good things.

MEDFORD is an enterprising town of about 8000 people in the heart of the Rogue River Valley. It is five miles east of Jacksonville, the county-seat, to which a line of street-car runs. Within the past six or seven years it has assumed considerable importance and done a good deal of good street work. It has an active Chamber of Commerce and makes its presence known to possible investors. It seems to have slightly outgrown its normal size, and is waiting with a little impatience to catch up. It has two fine hotels, a public library, and handsome bank buildings. It is the point of departure for the wonderful Crater Lake, about a day's journey distant, and won warm commendations from the visiting National geographers two years ago for the character and cordiality of the hospitality shown, in taking them to and down into the great extinct volcanic cone, holding the gem of all blue lakes. The foreigners from all of Europe could not sufficiently express their gratitude to "the men of Medford."

And now I was commissioned to stop off at Medford and provide for a preaching meeting to be held by Mr. Simonds on his homeward way from the Seattle dedication.

Ordinarily, the advent into unknown territory does not provoke pleasurable anticipations, but all misgivings were unrealized in this instance for Dr. Pierce of Washington visited near Medford last August, before reaching the Congress, and was much encouraged by a well attended service held on a Sunday evening at the Episcopal church through the courtesy of its minister. The names of those who had seemed most appreciative had been furnished, and the gentleman whose name headed the list had been notified of the proposed invasion. It was a pleasant surprise though, to have a friendly welcome from a stranger and his wife, who by some necromancy addressed, from a number of night arrivals, the proper person, saying: "I am looking for Mr. Murdock," who was very happy to be found, and by those so well worth finding.

The next morning I was glad of the opportunity to say a few words to the assembled students of the High School.

The greater part of two days was spent in Medford, in viewing the situation, getting acquainted with interested persons, and making arrangements for meetings to be held on the return trip from Seattle. It seems a community quite alive to its advantages and ambitious to develop Rogue River Valley. It is full of enterprise and cherishes great expectations. A side trip to Jacksonville, the oldest town in Southern Oregon, proved very interesting. One would easily imagine himself in some quaint town in Maryland, before the war. Moss-covered porches on time-toned buildings built on the ground, a two-story Presbyterian church, and a modest Methodist church, with a pointed steeple, narrow sidewalks, meandering streets, and an air of dignified distinction. The court-house with its paper notices and all, seemed so Southern, and so primitive. It marks the eastern rim of the rich valley which stretches far, and represents the Oregon of old. In the fruit region around Medford, and from Ashland to Grant's Pass, are said to reside a larger proportionate population of New England college men, than in any county in the United States, which encourages prospecting as for Unitarian church possibilities even in full knowledge of the propensity of Unitarians to be satisfied with nothing short of the best in a preacher, irrespective of local ability to pay a salary within shooting distance of a decent support.

EUGENE.—When a schedule maker arises at 7 to be ready, breakfasting included, for an 8:20 train, and then finds his expected train is four hours behind time, it is a slight strain on patience, and when before noon the time is extended another three hours, it is apt to make impatience almost possible, but by aid of a Carnegie Library and a fair stock of philosophy the breaking point is averted.

The weather, and its consequences, ought not to be taken too seriously. There are so many things we can help that it is very impolitic to worry over things we cannot help.

It does make some difference whether you arrive at your point of destination

at the desirable hour of 5:20 P. M.—so pleasantly suggestive of a good dinner, leisurely planned for, or in the plumb middle of the night when you like to think of your friends, as well as yourself as blissfully unconscious of sublunary things. And when at half-past twelve, you emerge in the rain, you divide between hope and fear in looking for a friend who might greet you. In this instance the figure of kind Edward Day presented the matter for prompt solution, and it makes no difference whether I was more glad for myself than sorry for him. He was there and I couldn't help it if I would. In a very brief period of time I was comfortably in bed and immediately asleep.

Days in Eugene cannot, in the nature of things, always be as beautiful as this Friday after the rain. Such sunshine and such lovely clouds rarely co-ordinate, and a stroll through the campus of Oregon College, with its score of husky students passing to recitation or digging in the library, for roots presumably, was very enjoyable. One is prepared for many mysteries in life, and how the green woolen wafers stick on the backs of Oregon heads of a proportion of the callow youths is one of them.

A fine new administration building has lately been added to the equipment, and President Campbell is justifiably happy in it. Speaking of additions, the Unitarian chapel has been strikingly improved in the past year. An addition, or extension, of the building has added about a third to its capacity, and at least doubled its symmetry. How it could have been done at the modest cost passes knowledge. During the day numerous calls on trustees and friends of the church gave full information of conditions, so that the formal meeting after the evenings lecture was brief. A fair audience in the evening greeted the inspector, and successfully dissembled any disappointment felt, so that the farewells before the next day's departure were cordial.

SALEM.—It is about 70 miles from Eugene, the seat of Oregon College, to Salem, its capital, and a pleasant run through a diversified valley. Arriving at five o'clock, I soon was quite at home in

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the Hotel Marion, where Lincoln's Birthday was to be celebrated by a banquet, and Mr. Tischer had secured reservations that permitted the enjoyment of five-minute samples of the fervid oratory of the patriots and office-holders—and seekers of Oregon. It was a large company, and both men and women participated. There was a finely decorated room, good music, and a wide range of addresses. Some were remarkably good. Some were reminiscent of scores of Fourth of July and Republican mass meetings. A few were frankly partisan, and eager for the fray. One Grand Army man made a really strong speech and concluded before the bell punctured his valedictory. Lincoln would have enjoyed it.

Sunday was hardly a day of rest. The Sunday School was told of the greatness of Lincoln in making the most of life. Quite a good showing of both children and adults in the school, with Mr. Tischer as superintendent. The morning congregation was unexpectedly good, and seemed excellent listeners. The evening listeners were not so many but on the whole there was evidence of increased interest and renewed life in the church. Mr. Tischer has made himself well known and popular in the community. The number of men, and noticeably of young men in the congregation, was encouraging.

The church property is well situated, being within a block of Court Street, between which and State Street stretches the beautiful and imposing Governmental Park or strip that strikes all comers as so fortunate a reservation. The Civic Center idea is comparatively new in America, but the capital of Oregon, in a slightly varied form, strikingly illustrates its advantage. With very wide and well paved streets on either side, eight successive blocks running North and South are dedicated to public use. At the Northern end the first block is occupied by a handsome modern building in granite, occupied in part by the State library and the printing office but dedicated permanently to the State Supreme Court. Then a section of three connected blocks, well parked and adorned with trees and shrubs, is devoted to the State Capitol, an imposing

building with a towering dome. Then three blocks are occupied by the City Park and the County Court House, an ambitious building, unfortunately erected in the era when a Mansard roof was considered indispensable to good architecture. The eighth block is occupied by the postoffice and general government building. The three streets cut through the strip afford all needed connections between the separated sections, and the effect of a fine park in the center of the city dedicated to public use is very pleasing. Paralleling the state section, to the south, across State Street, are the building and grounds of the Wesleyan University, one of the oldest educational institutions of the State, bravely struggling against the vigorous State University at Eugene and the Agricultural College at Corvallis. The hold gained by this early triumph of the Methodists is evidenced by the imposing First Methodist church, the largest and strongest in the city. A pleasing feature of the situation at Eugene is the friendly relations sustained by Mr. Fischer with the other ministers. He seems to be on the best of terms with them all.

[To Be Continued]

Bits of Wisdom

Bound to Be True.

I am not bound to win but I am bound to be true. I am not bound to succeed but I am bound to live up to the light I have.—Abraham Lincoln.

The Value of True Ideals.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—Balzac.

The Exercise of Faith.

Every act of faith in God increases our faith in Him. To him who hath shall be given. He who waits on the Lord shall increase his strength. We do not increase our faith by argument but by exercise.—James Freeman Clarke.

From the Churches

REDLANDS.—The pastor, Rev. D. M. Kirkpatrick, exchanged pulpits with Rev. Francis Watry of the Santa Ana church on Sunday, Feb. 13. Mr. Watry delivered a hopeful and helpful sermon.

The "Study Club" of Unity Church, which is held in Unity Hall on Sunday evening, is studying Geo. Eliot's "Mill on the Floss." The large attendance and manifest interest are very gratifying.

The Redlands' Alliance held a delightful all-day meeting at the hospitable home of one of our good friends on Feb. 2. After a delicious luncheon had been served, the afternoon was given to the enjoyment of a delightful literary program of recollections and sketches of distinguished persons born in the month of February. The papers and addresses were "Recollections of the Longfellow Home," "James Russell Lowell," "Charles Darwin" and "Dwight L. Moody."

SAN DIEGO.—That the church is active may be inferred from a week's program. On Sunday morning, Feb. 20th, Rev. H. B. Bard spoke on "The Influence of the Sub-Conscious Mind on the Mental Life in Developing Latent Powers." Sunday evening Dr. Raymond of Chicago gave his illustrated lecture on "London; the Anglo-Saxon Struggle for Twentieth Century Progress." Monday afternoon at the Channing Club, the Rev. E. R. Watson spoke on "Emerson." Monday evening Dr. Raymond repeated his lecture on "Constantinople; the Long-Envied Bone of Contention of the Great Powers," and on Thursday evening Prof. Irving E. Outcault gave a review of H. G. Well's recent book, "The Research Magnificent."

SAN FRANCISCO.—During February Mr. Dutton preached four excellent sermons, on "The Greatest Book," "The Besetting God," "The Patriotic Ideal," and "The Dreamers." The evening services, with the Open Forum, were continued with fair congregations. On the evening of February 20th Miss Clotilde Grunsky gave an admirable address on

"Peace" and the discussion that followed was animated and profitable.

The spirit of the annual meeting held on February 1st was especially cheerful and encouraging. The nature of the reports was especially optimistic, and the new year is faced with firm anticipation of substantial gain.

The Channing Auxiliary conducted its usual classes and held a spirited annual meeting during the month.

Our February meetings of the Society for Christian Work were marked by sunshine, something so rare with us this winter, it brought out our members in goodly numbers. On February 14th Prof. L. L. Seward, Jr., of Stanford University gave us a most interesting talk on his "Personal Experiences in Belgium." The wonderful manner the relief work under Mr. Hoover has been done was followed with keen interest. An exhibition of the grateful thanks embroidered so marvelously in flour sacks added to the novelty of the afternoon.

Our new year starts in with committees all appointed that our good work so well arranged and planned for by Mrs. Mann will go on. On February 28th Miss Alice Rhine, one of our members, musically gifted, and able to command the co-operation of others, gave us a delightful afternoon of song.

A Fresh Beginning.

EVERY day is a fresh beginning,

Every morning is the world made new;

You who are weary of sorrow and sinning,

Here is a beautiful hope for you—

A hope for me and a hope for you.

All the past things are past and over.

The tasks are done and the tears are shed;

Yesterday's errors let yesterday cover;

Yesterday's wounds, which smarted and bled,

Are healed with the healing which night has shed.

By Daring to Attempt.

The wise and active conquer difficulties
By daring to attempt them; sloth and folly
Shiver and shrink at sight of toil and hazard
And make the impossibility they fear.

—ROWE.

"Some men uses big words," said Uncle Eben, "de same as a turkey spreads his tail feathers. Dey makes an elegant impression, but dey don't represent no real meat."

Sparks

The Duke of York, a daughter had,
He gave the Prince of Orange her,
And now I think I've won the prize,
For finding rhyme to porringer.

Visitor—Well, Robert, how do you like your new little sister?

Robert—Oh, she's all right, I guess. But there are lots of things we needed worse.—Judge.

Small Boy (with a fine string)—Good fishin'? Yessir; ye go down that private road till ye come to th' sign "Tresspassers Will Be Prosecuted"; cross th' field with th' bull in it an' you'll see a sign "No Fishin' Allowed"—that's it.—Life.

In Dr. Crothers' delightful lecture on "A Literary Clinic" he refers to public speakers who are noted for a ready flow of language, saying that they often remind him of the directions he once found in the box containing a fountain pen. "When it flows too freely it indicates that it is nearly empty."

Katherine and Margaret found themselves seated next each other at a dinner party and immediately became confidential.

"Molly told me that you told her that secret I told you not to tell her," whispered Margaret.

"Ah, isn't she a mean thing!" gasped Katherine. "Why, I told her not to tell you!"

"Well," returned Margaret, "I told her I wouldn't tell you she told me—so don't tell her I did."

A lady told me, as a true story of a soldier's wit, that a soldier in a hospital on recovering consciousness said, "Nurse, what is this on my head?" "Vinegar cloths," she replied. "You have had fever." After a pause; "And what is this on my chest?" "A mustard plaster. You have had pneumonia." "And what is this at my feet?" "Salt bags. You have had frost-bite." A soldier from the next bed looked up and said: "Hang a pepper-box to his nose, nurse, then he will be a cruet." —The Strand Magazine.

INVESTMENT!

The Unitarian Church at Lawrence, Mass., is planning to celebrate its Seventieth Birthday in October, 1917, by opening a new church building. We can get a clear title to our property and commence building operations in May, 1916, if we can immediately raise

\$10,000

We did not think we could do it, but we are assured of \$5,000 already. Who will help us obtain the rest? We have contributed to send Unitarianism to many Middle and Western States in our prosperous days. To-day we present a missionary opportunity ourselves.

Our New Building will have Social Service and Liberal Educational Facilities and is a Good Investment where Returns Sought are Ethical and Spiritual.

See Article in Pacific Unitarian.
Send checks to Arthur C. Dyer, Treasurer,
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UNITARIAN BELIEF

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, benificent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Faith in God

WIOTHOUT faith life is a sad perplexity. We need it as a prop and support in the constantly recurring troubles of existence, we need it as a guide in the labyrinthic mazes of the world.

In faith in a God of infinite wisdom the mystery of life does not vanish, its pains and burdens do not disappear, but we are able to bear them. They become to us what the leaves of the tree are to the tree itself,—lungs through which to breathe,—they become to us what wings are to the bird,—enabling it to live on the earth or in the air. I am not bound to explain why things are thus and so, but I can refer them to God upon whom is the responsibility. This is faith in the last analysis. It is the resting back of the whole nature upon the God of things as they are. We need not look for personal Divine care. All that we need is involved in the nature of things,—the working out of a great Divine purpose.

—REV. A. J. WELLS.

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 314, No. 162 Post Street. Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Resurrection

He calleth still, even here and now
To live enlarged in other lives,
Out of our narrow selves to rise;
This resurrection first to know,
Whose knowing glad assurance gives
Of risen life beyond the skies.

F. L. HOSMER.

Editorial

It is as difficult to trace the magnitude of Shakespere's work as to estimate the extent of the beneficent influence of the sea. For this reason the vagueness of a generality is usually the way of escape. The clouds scattering their bounty over the earth, the well-springs with their vivifying powers, the rills, brooks and rivers adding beauty to boon as they pass, testify to a magnitude of service better imagined than described. During these three hundred years the thought and expression of William Shakespere have colored, enriched and beautified English thought and glorified our English tongue and literature.

In an unconscious manner, yet not less potent, Shakespere has been the most extensive preacher of ethical life in Anglo-Saxondom if not in the world. He is not, of course, a philosophical ethicist, not a philosopher at all technically speaking. He does not concern himself with the metaphysical or poetical basis of ethics. He knows little or cares little about the ethical ground of the universe. He does not even concern himself about the ethical nature of man. Such questions as why I distinguish between right and wrong, how was such an ethical sense developed, how could a conscience come out of the heart of nature without assuming an ethical character inherent in nature, never occurred to him. He confines himself for most part to occurrences of conduct and their consequences. He utilizes philosophical presuppositions and deals with an actual human situation enabling us to watch

the results with ethical discrimination. Even Hamlet, the philosophical student from Wittenberg, is not guilty of finger-gnawing among the motives or grubbing around ethical foundations. Hamlet's nearest approach to a philosophical attitude is in the soliloquy, in his brooding over the future life, a very common experience of the most unphilosophical.

Yet Shakespere assumes a permanent and persuasive ethical force in human society. Society in fact is a visible expression of it. The sins of individuals, families and states find them out. Nemesis never forgets. When King Lear acts as if he were merely an individual in his official capacity, ignoring the rights of the social group even in those early barbaric, Keltic days, he must pay the penalty of physical and mental derangement, becoming "mad as the vexed sea." When Macbeth's ignoble ambition causes him to slay his king, Duncan II of Scotland, so that he could occupy the throne, his life becomes unendurable in which

"Present fears
Are less than horrible imaginings."

When Hamlet, cursed with an atrophied will, fails to put the constitutional machinery of the Kingdom of Denmark in motion to remove from the throne, which of right belonged to him, his usurping uncle and the murderer of his father he must suffer and others with him the penalty of mental and moral derangement. These are typical cases. The persons and circumstances may vary, the principle operates uniformly.

It may be asserted as a Shakesperian postulate that violations of moral law in general or any anti-social quality in the individual invariably leads to a tragic conclusion. Even when the act itself may be of a social nature, as

in the case of love or patriotism, if it fails to serve the larger interests of the family and state, it will inevitably lead to evil results. The plays of Shakespere move among the social virtues. Individualism has no consolation in them. They suit the social tenor of the twentieth century.

But the ethical and social emphasis alone will not account for the perennial value of the Shakesperian drama. Were this all they might have entered the oblivion into which has passed most of the ethical writing of the past. Shakespere has incarnated the ethical force of the universe in his men and women. His characters stand out with bold outline in the imagination. He is a veritable impressionist. Once we see his characters upon the stage we never forget them. They loom into definiteness even from the written page. The school boy has no difficulty in picturing Lear with dishevelled hair floating in the wild wind, mad as a March hare, bidding defiance to the storm and all other forces human or divine. Even the slow of understanding may picture the conscience-stricken Macbeth and his unfortunate wife. Shakespere engages the imagination most fully. His characters live and will live because they not only appeal in a most subtle fashion to our reason but because they are drawn to the accurate scale of sense perception. The entire ideational processes are involved, that is to say, sensation perception, productive and reproductive imagination. Conception, judgment and reason are never allowed to drift very far away from the picture-making faculties. The men and women of Shakespere's brain are as distinct to us as those we meet in our daily walks.

Needless to add that these portrayals are conveyed to us by matchless

phrase, unexcelled in beauty of form and gripping power. The literary value of our bard will be largely dwelt upon during the tercentenary celebration. We shall do well, therefore, to remember that he was a great ethical teacher as well as an inspirer of literary ideals.

W. S. M.

It is an inspiring rally-cry that Pres. Eliot utters to the American Unitarian Association. He says, "We propose for the year 1916 a deliberate and extended program of missionary work, not with a view to immediately multiplying the number of our churches or achieving any petty sectarian victories, but with the desire and purpose of acquainting the American people with what seems to us the dynamic and permanent principles of religion. * * * We can do these things if we have a heart and mind to do them. A divine message and a needy world give us boundless opportunity."

The work already accomplished is distinctly encouraging. Our missionaries impress the communities they visit with the fact that a revival has no vital connection with hysterics and the abandonment of common sense. The meetings are broadly educational, and dissipate misconception and prejudice. Religion is a deep want of the human soul not a turning away from life to secure promised salvation. The old-time division of mankind into two great groups, those who were of the world, and therefore lost, and those who renounced the world and were thereby saved, was false. Accepted, it would make conversion the whole duty of man. Who could rest when at any cost he could snatch a human soul from impending loss? The lingering belief in a world of wickedness and a heaven of goodness into which

one may be snatched is witnessed by our Billy Sundays, and the graded evangelists that seek to bully or frighten the emotional masses. Missionaries of this type may be needed, and their gospel may be the only one that will reach rudimentary minds and impressionable natures, but they get no response from the average men and women who find the world more or less enjoyable, and who are not disposed to give it up. They are not bad, neither are they very good. They place undue importance on enjoyment. Some of them are greatly concerned with their rights and give little consideration to their duties. They have more or less dissatisfaction with their lot, and envy those who have greater possessions or larger privileges. Those who strive without success grow hard, and those who succeed find that pleasures pall.

The besetting trouble is the low level of life. It has no outlook, no high purpose, no vision of the crowning spirit. It is satisfied with the things of the flesh, or it is dissatisfied, without ever having laid hold of the best that life has to offer. The world is, or ought to be, hungry for fuller life, and if religion is not supplying it, or arousing the desire for it, it is not fulfilling its purpose. The missionary who brings tidings of any form of religion that has the power of appeal, and that can win allegiance from those dissatisfied with or outside the churches they know of, brings a needed gospel and deserves all encouragement. Merely to disturb and unsettle, is a poor service, and the Unitarian who is not constructive, who is content with tearing down and does not build strongly in a firmer faith and a better purpose is a misguided and bungling meddler. So far as we know all the men we are sending out deal

with affirmations, and do credit to the firm, self-respecting, modest position characteristic of the best representatives of our faith. We do not claim to be wiser and better than others. We do not assail those who are seeking a common end who differ with us in views or methods. But we realize our own responsibility and would do our part. We believe that the faith we hold ought to appeal to many who would be helped by it, and that we are called upon to offer what we really believe to be "the dynamic and permanent principles of religion"—which are often lost sight of in the mass of theological misconceptions.

To the extent that we tear down restraining influences, without substituting others, more reasonable and equally binding, we do harm rather than good. Liberalism is not poverty of conviction and laxness of conduct. It seeks a more rational conception of what religion is and the true basis of its authority. It opens the eyes to human values and replaces credulity with faith. It is the application of the reason God has given us to the problems of life just as far as reason can guide, and beyond that we trust the faith that reason has cherished. The world needs religion and it will not finally rest in the unreasonable.

The American Unitarian Association has an honorable record of service. Its activities have gradually increased, keeping pace with an enlarging sense of responsibilities and the growing support that has followed social advance. Under the cherishing of individual rights, so dear to our forefathers, and so necessary for independence and development, proselyting was considered almost an offence. We asked to be let alone, and we felt that others were

entitled to like freedom. Even now we are not disposed to persuade any one to give up anything that he cherishes as sacred, or hallows for its associations. We still grant to others all that we crave for ourselves, but we are more and more convinced of the duty of offering to others the opportunity of sharing what we enjoy.

The reception accorded to the special appealers is significant. When in an old conservative Oregon town, more people than ordinarily attend a Sunday service turn out on a week-day evening, and double the first audience are found at the second, it testifies to a gratifying interest in rational religion, and when people come up after a service and say they find they are Unitarians, with an expression of surprise that there is a religious body that proclaims as its settled faith, the conclusions they have reached through individual thinking and life's experience, it is testimony to the wisdom of seeking co-operation through organization.

That our scattered churches will be strengthened by a wider dissemination of the principles for which they stand cannot be doubted. There is much misconception as to what Unitarians really believe, and upon what they rely for upbuilding God's Kingdom. When a representative like Dr. Crothers speaks in communities like Pullman, Washington, or Moscow, Idaho, where Unitarian preaching is unknown or very infrequent, he commands a wide hearing, and hundreds go away with a very definite idea of what we stand for, and a presumptive respect for our position.

The hearing extended to Rev. William Day Simonds in his February tour through the Northwest was decidedly encouraging, showing plainly that there is an interest on the part of many people not identified with exist-

ing churches, in a presentation of religion from a rational view-point, where the appeal is to judgment and conscience and life void of offense.

There are two great lessons to be learned in this titanic war. One, the tremendous value of efficiency, the other the even greater importance of its disciplined use.

The spectacle of Germany withstanding practically united Europe is testimony, not to be questioned, of marvelous development of power. The degree of practical efficiency registers the triumph of patient and persistent striving for mastery in achievement. Determination to reach the ultimate, and the subordination of all that stands in the way has resulted in industrial, commercial and military supremacy. Germany leads the world in efficiency, and the world must keep up or fall behind. It is not agreeable to be found wanting when tested, and we are apt to be resentful when outdone, but we cannot complain if thoroughness, energy, trained intelligence and unremitting and determined effort win legitimate victory. If the Germans have better brains, or use equal brains to better advantage, they are entitled to the results they achieve, and to the extent that they inspire or compel efficiency in others they are world benefactors and entitled to the respect and honor that follows great achievement.

From the material side—the physical welfare of man, efficiency is a needed watchword, and that side of things cannot be neglected. It is first in the sense that eating is first. One must eat to live, but eating is not the end of life, nor is it the highest satisfaction or main consideration of life. Efficiency pertains to success in the world of

things, but the higher success is in the world of ideals—character, welfare, honor. Man, the well-fed and comfortable animal, is vastly dependent on efficiency and it is not to be ignored or deprecated, but it is to be man's servant, not his master, and is to be held in subjection to all the higher interests that pertain to man as a moral and spiritual being. The efficiency that has no regard for anything but direct practical results may be ruinous, as it may sacrifice values vastly in excess of those it gains. It is even dangerous in its own field. The human frame has its limitations and demands rest and recreation. To maintain for too long a time the maximum of capacity brings danger of breakdown, and economic waste as well as physical suffering. Hence disciplined use is demanded even to make efficiency economically advantageous.

But on broader and loftier grounds efficiency, like every other practical advantage, must be exercised for the general good, especially embracing those aims and purposes that make for the permanent interests of human life and the welfare of man as a moral being. The greater the efficiency the greater the necessity for disciplined control. The more power we have the greater our moral responsibility for its beneficent use.

Man's final purpose controls his will and the will directs all his powers. If the purpose of a man, or a nation of men, be utterly selfish, pursued regardless of the general good and in a spirit of narrow individualism or nationalism, it will purchase the success it seeks at a ruinous cost. We see it every day in the envy, bitterness and hate that follow in the train of heartless success in the world of affairs. No

advantage purchased at the expense of justice and disregard of the rights and welfare of others can be counted success.

Good will and peace have their place in the scheme of things and it is in the upper Kingdom. They rank above all cleverness and strength of muscle or brain. Finally they decide on values. They are the court of appeal. Unless they can be commanded, whatever is won is of doubtful value. If war can be avoided with honor it is gross economic waste to engage in it. If differences can be settled by conciliation, by arbitration or any concessions, the appeal to arms is more than any nation can afford. The question of responsibility for the present war is not at issue in this contention that every nation is bound to exhaust every honorable means of enforcing right, settling disputes, or removing causes of disagreement before proceeding to the infernal blight of modern warfare.

No one can believe that the German people, or the French, or the English can feel that there can be any gain through destruction. War means enormous individual self-sacrifice, and would not be indulged in save from compelling belief in national honor or gain. Patriotism, if not misguided or run mad is a noble virtue, but it seems, as at present interpreted, to have lost touch with the high ideals of human welfare that can never safely be ignored. Nationalism is pitted today against internationalism. The rights of man give way to the ambitions or the fears of men of certain nationalities. There is ground for hope that the very enormity of loss and the futility of struggle for subjugation will compel mutual anxiety to reach a better way.

Efficiency is not to be abandoned, but the power it gives must be used in disciplined subordination to those prin-

ciples of justice, honor, righteousness and love that underlie and over-arch the human world.

It is with great pleasure that we learn that Rev. Thomas Watry has been assigned a place on the program of the Boston May meetings. It will be his first visit to Boston. It is a deserved recognition for a patient and faithful worker.

In the death of Rev. Dr. Chas. E. St. John the denomination loses one of its clearest thinkers and ablest preachers. At the General Conference he was far from a well man but he took his part and spoke with a vigor and earnestness that demonstrated the triumph of the spiritual over the material.

A committee of interested members have issued an appeal to all the ministers of the Conference on behalf of the Pacific Unitarian, asking for the appointment of an efficient person in each parish and center of our liberal work to join in a campaign for new subscribers. The present indebtedness can be gradually eliminated and the cost of publication be provided for if two hundred additional subscribers are secured. Those who find the paper helpful can cooperate by inducing their friends to take it. The next best service will be the sending of names of persons who might, could, would, or should become subscribers, relying upon sample copies to successfully invite them. Address Unitarian Headquarters, 162 Post St. C. A. M.

Discernment.

Whosoever may
Discern true ends here shall grow pure enough
To love them, brave enough to strive for them
And strong enough to reach them, though the
roads be rough.

—E. B. BROWNING.

Notes

Rev. Marshall Dawson, who went East after the conclusion of his services at Tacoma, has accepted charge of the Congregational Church in Stowe, Mass.

On March 19th at the Social Service Class of the First Unitarian church at Fresno, Judge W. E. York spoke on "Preparedness for Peace."

The first Unitarian service at Dignuba, held at Native Sons' hall on March 7th, was very successful, a fine audience being present. Rev. Christopher Ruess speaking on "Hope, Faith, Love—and a New World."

On March 1st Rev. Howard B. Bard of San Diego discussed "The Relation of Fear and Worry to Wholesome Living," admitting the power of them, but asserting their possible control through the power of the mind.

A largely attended meeting of the Rowell Memorial League of Fresno on March 12th was addressed by Col. Harris Weinstock, Mr. Wylie M. Giffen and Chas. Osborn, on Marketing Supplies.

At Portland, Oregon, the Atwood Club is an active social organization. On March 27th its program included the reading by Mrs. Thomas L. Eliot of original stories, and the singing of compositions of Mrs. Thomas Carrick Burke.

Rev. E. Stanton Hodgin in his recent address on "John Jay, Jurist and Diplomat," said of him: "Few public servants have ever embodied more fully the admonition of this text into their public services than did John Jay. He could look back in his old age over an arduous and varied career without seeing anything of which he need be ashamed, and he handled the cause of truth with rare discrimination and success."

Rev. Andrew Fish is in charge of the meetings being held at Richmond. On March 12th Rev. William Day Simonds filled the pulpit.

Rev. H. E. B. Speight on March 19th preached the first of a series of four sermons on "Healing the Ills of Life," "Work," "Pray," "Love," and "Worship" were the topics.

The Santa Ana Alliance held a spirited social meeting at the home of the president, Mrs. H. O. Eggen on March 1st. Business, poetry, readings and a luncheon constituted the program.

Rev. Howard B. Bard of San Diego announces for the subject of his sermon for April, "Fatigue as a Factor in Morals and Health," "Spiritual Consciousness," "The Church Medicine and Modern Psychology," and "The Psychological Basis for Belief in Immortality."

At a meeting of the Pomona church, held on March 3rd, Rev. Francis Watry was called to the pulpit which has been vacant since the death of Rev. William Jones. He will take up his work on May 1st, ministering also to the Long Beach congregation, which prefers an evening service.

Rev. E. Stanton Hodgin of Los Angeles in his sermon of March 12th on Thomas Jefferson, Prophet of Democracy, said:

"Thomas Jefferson helped this nation to discover its own soul; gave it faith in something intangible and invisible that lay before it; caused it to lean forward with eager expectation, believing that some great destiny awaits it, to the realization of which it must give itself with purpose and power.

"No one ever injected more of this unformulated faith into our American life than Thomas Jefferson, and he is to be remembered and honored not so much as a great administrator and a wise statesman, as a prophet who set the people to striving for the unseen and the unrealized."

Rev. John Malick of Salt Lake City is preaching a series of six sermons on "Attitudes Toward Life." On the 19th he extolled the wisdom of Caution.

All Souls Unitarian church of Santa Cruz held its annual meeting on March 6th, following a supper at Hackley

hall, up to the high standard of the Women's Alliance. The reports of the officers showed satisfactory conditions generally in church work.

On March 1st the Eureka church held its annual meeting. It was preceded by a dinner, which approximately a hundred enjoyed. The financial reports showed the church to be on a satisfactory basis while all reports indicated a growing interest and enthusiasm for the various branches of the work.

Rev. Joseph Gail Garrison was unanimously re-elected, for the ensuing year, at a slightly increased salary. Expressions of appreciation were cordial. It is no small accomplishment to build up a church that has been without a minister for a year, when the attempt is made. Mr. Garrison works hard, preaches well and is an efficient Superintendent of the Sunday school.

Rev. Christopher Ruess preached a significant sermon at Fresno on March 5th on "The Right to Work." He said:

"The right to work is the fundamental right of a man to be a man. No man has a right to a living, but every man has a right to earn a living."

He referred to Dr. Cabot's "What Men Live By" as a great book. In it he "prescribes, not institutional care nor personal affection as the remedy for the physically, mentally and morally sick, but 'real life,' which keeps whole people whole and brings partial people back to wholeness. He defines real life in his book as consisting of work, play, love and worship, and says that without these four-fourths of a normal life no man is good in the best sense, and no life is complete. And is not fractional living the great disease of our day?"

Rev. Arthur B. Heeb, of Stockton, is preaching four Lenten sermons on life's discipline. In the first one on March 19th, he said:

"The life philosophy of Jesus shows us clearly that the denial of life's hopes is assurance of blessedness. He who findeth his life shall lose it; and he that

loseth his life for my sake shall find it. Jesus did not hate the things of this world. Rather the assurance of an eternal springtime was in his heart. Man can be true, how much more God? Thus reasoned the Master about the life denied.

"There is nothing quite so bright in this world as this aspect of the discipline of sorrow. He that goeth forth weeping, bearing precious seed, shall surely come again rejoicing, bringing his sheaves with him."

The Seattle church held a very successful annual dinner on the last day of February. Every seat in the big banquet room was filled and many had to be turned away for lack of accommodation. It was the most successful yearly gathering ever held by the church. The reports of the treasurer and other officers showed a prosperous year. Fifty new members were added.

English Unitarians seem long lived. Rev. J. Llewelyn Davies of London lately celebrated his ninetieth birthday. He gave up preaching at 87. Rev. Lawrence Holden of Tenterden accepted its pulpit when he was nineteen, and held it till he was ninety-one, while Rev. Bartholemew Edwards was made vicar of Ashhill in 1800, at the age of 24, and held the pulpit seventy-six years, until his death at the age of one hundred.

An interesting meeting was recently held in Santa Monica by the Woman's Club emphasizes the responsibility that rests upon us in making war upon illiteracy. In 1910 the census figures showed that 17,000,000 people in America were of foreign birth and 34,000,000 American-born children belonged to these foreign parents. In 1910 there were 74,902 illiterate in California; two-thirds of them foreign-born. In 1910 Kentucky ranked 37th in illiteracy; 308,000 illiterate mountain whites were left neglected and alone. In 1912 the moonlight school teacher's institute was started. In 1914 there were only fourteen illiterate left in Rowan county; the seeds of knowledge had been sown. Today they have 120 speakers going over the state, urging the people to help. The

teachers are constantly in the field and today Kentucky challenges the United States in literacy. California, like all America, has neglected her foreign-born population. She realizes it today. She knows her potential citizens must have their opportunity. Her task is harder than Kentucky's, for Kentucky's were not foreign-born. "The Parent-Teachers' Association," the Federated Clubs, the D. A. R.'s have pledged themselves to the support of the movement.

Rev. Charles Pease of Sacramento, protesting against the statement of a committee of vice hunters, recently said:

No noble community is or can be possible where the spy and the informer are among the chief agents of morals. To make a morbid specialty of guarding the morals of the community is to destroy religion by corrupting the source of its life—sympathy with human need and human frailty.

As it is today we are trying with a policeman's club to hunt out and cure an evil that is part and parcel of our industrial life, our social customs, and is directly influenced by low wages, fatigue, loneliness, and conditions of the modern industrial world.

What a pity that 2,000 years of Christianity has no better answer to this human problem than the policeman's club.

Some eastern minister contends that wedding fees are polite tips. San Francisco ministers asked to express themselves replied interestingly. Rev. Josiah Sibley, Presbyterian, said:

I think it would be more fitting to ask the wives of ministers what they think about the abolition of wedding fees. They seem to have a mortgage on that part of the income. In most churches it is their one and only source of pin money.

Mr. Dutton replied:

It would be very annoying and unfair to many other ministers for a highly salaried minister like myself to suggest the establishment of a general rule for the return of wedding fees. As a matter of fact, pastors of the larger San Francisco churches do not

accept wedding fees as personal income, but turn them over to charitable purposes. In the case of the man of the small country town or the minister with a large family, who is struggling in some poor mission, he should be allowed to use his own conscience in the matter. In such cases wedding fees can not be considered as tips, but as a legitimate source of income that will make it possible for him to devote his entire time to his work.

John Cloak, machinist, spoke at the Happy Friday evening meeting at the Fresno Unitarian Church on the evening of March 24th, making many strong points. He strongly favored shorter hours and gave examples of experience. Ford's shorter day and \$5 wage has so increased efficiency and product, without any invention of new machinery, that his output has increased 30 percent. Other employers do not follow because they are glued to the past. Ford's employees have not been spoiled, but are celebrating more marriages and buying more homes and living more soberly than any other body of workmen in the world.

The Unitarians of Spokane gave a brilliant public reception and social evening in the Elizabethan room of the Davenport on the evening of March 23d. There were three hundred in attendance.

Asserting the right of Unitarian ministers to believe and vote as they please, on Prohibition as on all questions, Rev. Christopher Ruess lately expressed himself as in favor of it as a "needed surgical operation." He says: "I believe the people of California will pass this first amendment. I do not believe they are yet ready for the second. If the first one does enough good work in Oregon, Washington and California, we may never need the second. There are other horrible evils as well as the liquor evil."

Rev. J. D. O. Powers, on March 19th, spoke of "The Antitoxins" used by Jesus to cure evil.

"The supreme method Jesus used in the cure of evil was the introduction of good, the ignoring of the evil and filling

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life with something great and commanding.

"If the home, the church, the school, and society would see to it that every individual was directed to something so great and so compelling as to absorb every energy, life might become as great for each of us, and all evil would fade as mist before the sun."

Rev. Arthur B. Heeb of Stockton chose as the subject of a recent sermon "A Message to a Godless World."

"Today our own America, yes, and liberal religion, are in danger of being rejected. I need not speak here of the kind, true, self-sacrificing men who are also rejected because they have not fully comprehended what God demands. From nations and men he demands all. When I see this I see a need for a message to a Godless community.

"The old Roman republic with its just pride in its honorable and noble men, was swallowed up by the rich, rapacious empire. Its ashes became the framework of the spiritual Catholic church and then the Reformation. Later the French revolution and the liberalism in religion with freedom again for man to govern and to think for himself. Now we see mysticism, Christian Science and Germanism.

"For the want of true revelation all these have been thrust back. History vindicates the Roman church for its patience and self-sacrifice, but not for its want of intellectual liberty. History may vindicate Germanism for its self-sacrifice and intelligent service to man but never for its impatience. Liberal religion has revealed God through clear thinking but it is in danger of being thrust back for want of loving self-sacrifice. And Christian Science, full of patience and self-sacrifice, displays the dogmatic spirit, a barrier to finding God. God will have all."

Pacific Unitarians Wanted

We can make good use of Pacific Unitarians for missionary work. Subscribers will confer a favor by mailing copies for such use.

JOHN MALICK,
138 South Second East St.,
Salt Lake City.

Contributed

(For the Pacific Unitarian.)

Peace on Earth?

Dora V. R. Chapple.

Lost in a world where the darkness of night
Covers the thunder and roar of the fight,
Hiding the hideous forms of the dead
Where the blast of the cannon flashed gleaming
and red.

Lost?

Silent and still while the children of Earth
Strongest of statue and noblest or birth
Pass out of life with their life's-work undone
Never attempted or scarcely begun.

Silent?

Where is the voice and the power of Peace?
When will it cause this mad turmoil to cease?
Why is it silent and hopeless and still
When millions are fighting, their brothers to
kill.

Where?

Living and growing in power and in strength
That voice will prevail, till creation at length
Shall pass from the horror and misery of night
Into the glory of wonderful light—

And Peace!

Characteristics

Though Unitarians impose no Creedal Tests they stand for Something worth while.

They stand for:

1. The Love of Truth and the Fearlessness of Parker.
2. The Social Interest and the Deep Spirituality of Channing.
3. The Sweetness and Serenity of Emerson.
4. The Confidence and the Poise of Bryant.
5. The Conscience and Moral Intensity of Hawthorne.
6. The Benignity and Humanity of Longfellow.
7. The Caustic Wit and Sincerity of Lowell.
8. The Optimism and Geniality of Holmes.
9. The Faultless Workmanship of Aldrich.
10. The Sane, Clear, Strong Intellectuality of Eliot.

All of whom have been in the Unitarian Fellowship.

EDWARD DAY.

Faith in Nature

(Second Article.)

By A. J. Wells.

In a previous article we discussed the return to faith in Nature, and the reasons for it. It cannot be said that this return is very clearly apparent, but it is led by educated men, and it will certainly constitute the dominant feature of the religion of the future.

In the present article I will attempt to show how deeply faith is rooted in the moral nature of man, and will try also to show how great is the present confusion in the popular mind about matters of belief.

I.

It is not easy to define faith, nor is it easy to acquire it. Dr. Martineau pointed out long ago that nothing so marks the degradation of our modern Christianity as the notion that faith is an opinion that a man may have or not without affecting his moral worth. We get the light from a new angle when we see that literally faith is necessary to life, and is the result of life. It is not belief in this or that fact, but is simply an attitude of trust, as the result of what we are. It does not rest upon proof, but in the fuller sense is certitude without proof. It involves fidelity to our own convictions. The center of gravity falls within; we stand squarely on our own feet, but we lean a little, as a man falls forward in walking. Faith is progress, and this leaning shows the moral inclination. We take sides, we believe the best, and trust becomes the natural attitude of the mind. We live by faith;—we advance by knowledge, but faith must outrun knowledge. It is not the product of knowledge. Thought may hinder faith or help it, but faith is the result of true growing rather than of deep thinking. Lowell said long ago,

“And Faith were science now,—

Would she but lay her bow and arrows by
And arm her with the weapons of her time.”

The general idea of the poet is right, but faith is not science, and science can never be faith. Science is but organized or systematized knowledge, and it is limited, by the very meaning of the

term, to outward phenomena. Tennyson's lines are clear:

“We have but faith, we cannot know,—
For knowledge is of things we see.”

that is, of the outward and visible universe. Faith, on the other hand, sees what the eye cannot see,—it recognizes that we are surrounded by a moral or spiritual realm, and recognition of this is at once the significance of evolution and the essence of religious feeling. Faith is in the unknown, not in the known; in the spiritual, not in the palpable. Of course, we should not forget that the man of science may also be, and often is, a man of faith. Perhaps no class of men is more deeply religious than the scientists, but they do not talk about it. They are quiet, reticent, modest, open minded,—devoted wholly to the discovery of truth, and their faith may be defined as repose in the growing perfection of the universe. It is an evolving world which they study, but to them the perfection of the atom means the fidelity of God.

Unfaith is opinion clamoring to be coined into faith by proof, and many great controversies of the past have not distinguished between faith and the forms of faith. Forms of faith have been kept,—but at what expense! Manhood has deteriorated, while theologians have quarreled about the little systems which have their day; striving to keep a certain substance, while the vital shadow for which they contended has been lost.

II.

Faith is distinguished from its statements. A feature of the present time is a recrudescence of the old revivalism. Wesley sang

“The men of faith have found
Glory begun below.”

The hymn still stands in some of the hymn books. The faith thus exhibited was but the result of emotional excitement produced by fear. It is no proof of the genuineness of their faith that a great reformation in morals followed the Wesleyan revivals. It was an accompaniment that hinged upon fear as certainly as their salvation did.

Even today the Will to believe is practiced by most upright people, and encouraged by printed rules, lessons, forms and catch phrases. G. M. Trevelyan, the author of "The Poetry and Philosophy of George Meredith," says, "The army of human thought is advancing in two bands: the one marches along the high road under the bright hard light of science; but the other is straggling into the dimmer shades of intricate Psychology,—into 'haunted roads,' the birth-place of new aspirations, prophecies, and religions, which can find no expression in dogmatic statement, but only in the inspired language of beauty, suggesting the undefined, and making the unseen felt."

It is useless to try to indicate the outcome of this movement in psychology. This is the newest of our sciences, and it has to make its way. We are a mixed company of great and small,—learned and ignorant, and public opinion is the product of this mixed multitude. So in religion, we shall have a diversity of opinions, but little real faith, a blending of old Christianity and new science; of the faith of intellect and the faith of intuition. But only in the actual leaders of the race shall we have the moral incline which determines the character of civilization. If this seems discouraging at times, we are to remember that there is a great difference in men of clear intellect who think sharply and dislike the indefinite,—the boundless,—the intangible, who have no patience with our modern mixtures. A man who exalts the faith of what he calls reason is apt to despise what he calls mysticism. Walter Bagehot answered this objection long ago by showing that the trouble with mysticism is that it is true—that certain phrases of thought cannot find direct expression, but must be expressed indirectly and suggestively. The Mystic himself is simply a man of sensitive spiritual organization who believes that he can apprehend God directly. Our own Emerson is a shining example of what we mean by a mystic; and perhaps the most eloquent expression ever given to the relation,—the conscious relation,—between man and the infinite

spirit of the universe is that given in The Over Soul, in which he represents the life divine as ascending like a stream into man.

Wordsworth was a prince among mystics, and we could illy spare out of our higher religious experience many passages in which he expresses the lightening of the weary weight of the world, or others in which body and soul seem to lie asleep in unfeigned faith.

There are Mystics of lesser note than Wordsworth and Emerson, and instead of being afraid of mysticism as a door to visions and trances, we should rejoice that a multitude of men live in their intuitions and maintain a flame, fitful or steady, of real fellowship with God. Mathew Arnold asks the weaver-preacher of Spitalfields, living in poverty, how he gets on. The answer is, "Of late I have been much comforted by thoughts of Christ, the Living Bread." And the often doubting and despondent poet breaks out,

"Oh human soul, so long as thou canst thus erect
Above the howling senses ebb and flow,
A mark to aim at, and to guide thee when
thou roam'st,—
Thou make'st the Heaven thou aimest at
indeed thy home!"'

The late Colonel Richard Realf, in a few wonderfully musical lines, which we may not make too much of, but which show how a somewhat wasted life may cling to an earlier ideal, says;

"Let them rave and let them lie!
Soul of mine, make no reply.
In the silences we hark
Something singing, and do mark
Something shining in the dark.
Round our heads the great stars glow:
We can feel life's mystic flow,—
Can see its widening cycles grow."

I have tested these last lines through a sleepless night on a bed of boughs in the high Sierras, and watching the gliding heavens, have imagined that I heard "life's mystic flow."

No thinking man could doubt the presence of that infinite energy which kept the great constellations in their orbits, and which enabled him to mark time to a second by their movements. But the energy was silent energy, and

the light was full of the peace with which the Infinite Power directs the motions of the universe. It does not even lift or move or sway, but is silent as a sunbeam. Faith is recognition of this Infinite Power, and few men are found who do not believe in the God of the Universe. The sixty billion stars and suns,—the systems of worlds, from our own little system up to Universe systems, compel faith.

But the moral element is so often lacking, the heart and affections so little enter into the relation, that men do not enter into the comfort of faith, but say, rather, "God is so great He can have no dealings with me." On the contrary, He is always seeking fellowship with us, to make us His companions, or to engage us in the service of humanity which is His service.

We want all of God, God wants all of us, and faith links us with the Peace which passeth understanding. Two things are necessary to this in the highest degree,—intelligence and uprightness. The more we know the more we confide, and no progress of the race will carry us beyond the conviction that the fruits of righteousness and the effects thereof are quietness and assurance forever. The whole globe is necessary to sustain the pine tree, in the canyon, every ray of the sun is necessary to the beauty and fruitfulness of the tree in the orchard. We cannot fully appreciate our own country until we know other countries of the globe. One never really knows himself until he knows humanity, and the demand which faith makes upon intelligence is fixed in the very laws of the universe. We cannot feel that we are a part of the great order of things, that we are vitally related to the whole race and involved in a world wide historical movement, without being caught up into a calming and quieting influence. We think less of our personal troubles and sorrows when we recognize the range and movement of universal life.

Without faith life is a sad perplexity. We need it as a prop and support in the constantly recurring troubles of existence, we need it as a guide in the labyrinthic mazes of the world.

In faith in a God of infinite wisdom, the mystery of life does not vanish, its pains and burdens do not disappear, but we are able to bear them. They become to us what the leaves of the tree are to the tree itself,—lungs through which to breathe,—they become to us what wings are to the bird,—enabling it to live on the earth or in the air. I am not bound to explain why things are thus and so, but I can refer them to God upon whom is the responsibility. This is faith in the last analysis. It is the resting back of the whole nature upon the God of things as they are. We need not look for personal Divine care. All that we need is involved in the nature of things,—the working out of a great Divine purpose.

But it would be something worth striving for to be able to enter into the life of the world around us;—to feel that it belongs to us,—all its beauty,—all its grandeur, its harmony and peace,—the vast depth of its order;—and to know that all is revelation, unveiling the disclosure—if we have the childlike mind of the God of the universe. There will be times when the perfection of a wild flower will be a disclosure of the tenderness of the life behind it, and as we watch the procession of the seasons and feel the movement of a great loom which so silently weaves Nature's seamless robe, a sacred emotion descends upon us, as though for a glorious moment we had seen the Invisible at work in His own world. This is faith. It is repose on the vast intelligence which is behind all phenomena. It is confidence in the power and energy which sustains and supports all things. It is trust in the Life in which we live and move and have our being.

A minister who some years ago left the Presbyterian Church and accepted a Unitarian pulpit, after a time returned to the folds of the Presbytery. He destroyed all his old sermons when he thought he had become a liberal and now has nothing to warm over but his Unitarian sermons. The best of it is that he is willing to preach them and his people make no protest.

Wanted: A Sacred Anthology

James H. G. Chapple.

Rabelais in his rollicking humor and splendid satire has described the Bible as suspended from the ceiling by a chain and every one reaching up on tiptoe to touch it at once felt a strange tickling and itching sensation coming down the arm, that made them want to fight somebody! The question raised by a thinking mind and which the mind of the average person will probably resist, is, does the Bible make people fightable? The Unitarian mind at least is open enough, is rational enough, to face the problem. The Bible Society in England recently sent forth the news that many thousands of copies of the Bible had been distributed to soldiers in the trenches of both friends and enemies. But the unpleasant truth dawns upon us that this distribution will tend rather to increase the fighting qualities all round. While each nation worships a tribal or national god it will be so.

While chatting recently to a motor-man on a car about the war he said: "But this war had to be, the Bible says so!" Similar remarks had fallen upon my ears in New Zealand. Another question from me brought forth, of course, a text from him, either from Daniel or Revelation, and the mind reverted to the saying attributed to the celebrated Dr. South to the effect that the study of the Apocalypse either finds a man mad or leaves him so. Every war from the third century to the present date has had scriptural sanction and so could every war from now for the next million of years. The same texts could be quoted for all wars and will be so quoted if the natural evolution of morals should cease. Romanists and Protestants, Congregationalists and Baptists, Anglicans and Puritans have all persecuted and fought each other on scriptural grounds. They all illustrate the sarcasm of Kant: "Go to the Bible, but mind, you must not find there anything we do not find there, anything except what I find, because if you do you are wrong."

Is it not time for the Unitarian pul-

pit everywhere to speak on this matter and with no uncertain sound? At the recent Exposition in San Francisco did we not listen to an oration by ex-President Roosevelt on the Fighting Spirit and Preparedness? Did he not in a dramatic way clinch his address by reading the 33rd chapter of Ezekiel? The question suggests itself as to whether we are so much better than the Moslems, for with passages from the "Koran" they do much the same. The view-point is different but the results are in line whether children receive the fighting inspiration from passages of the "Koran" or the "Bible" is only a matter of the accident of birth. It resolves itself into a question of geography.

Reverting to Mr. Roosevelt we simply say that the same chapter he quoted is also a favorite one with evangelists of the "Billy Sunday" type. It leads you as readily to hit the sawdust trail to the trenches as to the penitent form.

A striking fact of the present war is that over eighty thousand Salvation Army men are fighting in the trenches! The mind resists the thought that a salvation by blood should find a parallel in a national salvation by blood! Yet a man accustomed to the one would not find much mental shock in the other. It is an easy transition!

That great French writer, Ernest Renan, has said somewhere that no religion yet has been able to live without some sort of "Holy Book." That is so. We recall the old sacred writings and modern also; such as the Mormon scriptures and Mrs. Eddy's. But it is a growing and firm belief the world is rapidly reaching that stage where a common inspiration will be found from all sacred writings. The religion to survive the shock of things will be bookless! In the rebirth of religion and in the interests of a higher morality we must be emancipated from any specially so-called "Holy Book." Slavery to a book hinders us in many reforms. All the monarchs of Europe are quoting texts and encouraging their priests and clergy to pray their troops away to slay each other.

Is not the time fully ripe for the

Unitarian Association to publish a volume of Sacred Anthology for use in our pulpits? The only book of the sort known to me is one that was brought out by a former Unitarian minister, now deceased, but who was compelled to move on to an Ethical Society of his own in London, Dr. Moncure Conway. This volume is good and could be improved upon in a splendid way. Such a book, if used in our pulpits and Sunday schools, instead of the Bible, would tend to clarify the atmosphere about the Bible and disperse the too often nebulous views so confusing, to worshippers in Unitarian churches. When peace is declared things will move rapidly in the religious world and the religious extremity will be the Unitarian opportunity. Some may deny there is going to be swift change but the same people probably would also plug their ears and deny the phenomena of thunder! At least this opinion is based upon the foregoing and so followed where the Logos led.

Could not America lead in this also? Why not allow an inspiration from Emerson? "We live in a new and exceptional age. America is another word for opportunity. Our whole history appears like a last effort of Divine Providence in behalf of the human race; and a literal slavish following of precedents, . . . is not for those who at this hour lead the destinies of this people."

Patience and Ambition.

Two ways hath Life . One as a stream
With flowers environed quits the source,
The even tenor of its course,
Hardly betrayed by transient gleam.
No echo marks the onward roll
Of the waves that without plaint or sigh,
Winning scant glace from passer-by,
Unhasting reach the appointed goal.
One as a torrent unconfined
Bursts forth headlong with frenzied will,
No agency its rage can still
Nor barrier curb, nor forces bind.
The first achieves, the second aims,
One limits hath, the other none
With every day its task begun—
Patience, Ambition, are their names.

—ALFRED DE MUSSET.

(Translated by Miss Betham-Edwards, in
"French Men, Women and Books.")

In Memoriam

Frank Jameson Symmes

On March 14th at his home in Berkeley, after a brief illness from a sharp attack of pneumonia, Mr. Frank J. Symmes, a well-known and highly respected business man of San Francisco, passed to the life beyond.

Born in Kingston, Mass., June 7, 1847. of a race of sea-faring ancestry he left Harvard in 1864 and graduated from the naval academy at Annapolis in 1868 in the Class of Engineers. He served for a year on the "Dakota" and later on the "Pensacola," "Saginaw" and "Resaca," in the South Pacific Squadron.

He resigned from the navy in 1871 and soon after married Miss Anna A. Day, daughter of a prominent manufacturer with whom he became associated in business. In 1886 he became president of the Thomas Day Company. He also served as president of the Central Trust Co., and of the Merchants' Exchange. Of an active disposition, with a good degree of public spirit, he became greatly interested in civic affairs. He rendered intelligent service as a member of the Board of Education. He worked for general political reform and for better methods in city government. He was prominent in various commercial organizations, and could always be relied upon for his full share of public service. He was a trustee, and also Moderator of the First Unitarian Church and was the second president of the Unitarian Club. At the time of his death he was vice-president of the California School of Mechanical Arts, and also of the William and Alice Hinckley Fund. His integrity and ability were recognized in his appointment to positions of trust and responsibility. For several years and to the date of his death he acted as Receiver for the California Safe Deposit and Trust Co.

He was an ex-president of the Harvard Club and was one of the founders of the University Club. He was at his death the Secretary-Treasurer of the Chit-Chat Club. He was an earnest advocate of preparedness in the navy, and as a member of the Navy League fre-

quently was called upon to address public meetings.

He was of domestic habits, warmly attached to his home and his family. He was an ardent Nature lover, fond of outdoor life and travel. He was gifted as a photographer and generous in offering his many friends the privilege of seeing the beauty of the world through his eyes.

He was a kindly man, true to his high ideals of life, unselfish in his devotion to public interest, a good friend, a devoted husband and a fond father. He met life with cheerful courage, day by day, contributed much, enjoyed much, and obeying the final summons leaves a name unsullied, and a memory that is dear to those who knew him well.

Henry F. Spencer

In the death of Mr. Henry F. Spencer on the 20th of March the Santa Barbara church lost a devoted friend, and our Unitarian cause a zealous and faithful supporter.

Mr. Spencer was born in Vermont a little more than eighty-two years ago, but most of his business career was spent in Boston, where he kept an office up to the time of his death. His home for many years was at Winter Hill, in Somerville. He was a member of the Unitarian Society in that place, and always retained a lively interest in its welfare.

About twenty-five years ago Mr. Spencer came to Santa Barbara to live, and at once became a strong helper of the local church. He served again and again upon its board of trustees, and was more than once its treasurer. His latest term of service as treasurer was completed only a few weeks before his death.

For fully fifteen years Mr. Spencer had been totally blind, the result of overstrain while in active business. But this great misfortune did not daunt his strong, courageous spirit. He had a retentive memory, and his mind was already well stored when the light of his eyes went out. With the help of his devoted wife he immediately set to work to add to this store, and he had, after a time, a large repertoire of charming

recitations that gave great pleasure to his many friends. Only a little while before he died, at the February meeting of the Women's Alliance, he delighted the members and their friends by reciting the French-Canadian dialect poems of Dr. Drummond.

Early in January Mrs. Spencer died, after an illness of more than a year, and it was evident that Mr. Spencer did not expect to be long separated from her. They had been together nearly sixty years, and could not very well live apart. And so Mr. Spencer finished up every task that was left for him to do here on the earth, and then sat down to wait for the call that he knew would come soon.

It has come too soon for many friends who will sorely miss this strong and able man, so upright, so generous, so just. But for him they heartily rejoice, because "he has stepped heavenward."

(For the Pacific Unitarian.)

Ballad of the Tomb and the Master.

RICHARD WARNER BORST.

(With acknowledgement to Sidney Lanier.)

Into the tomb my Master went,
And He was well content.
Out of the tomb my Master came,—
And done were death and shame.
And the flowers they sprang up bright for Him,
The sun made a wondrous light for Him,
And God made all things right for Him,
When out of the tomb he came.

Into the tomb my Master went,
Bruised but innocent.
Out of the tomb my Master came,
In spirit, like a flame.
When Death and Hate would hold Him last,
The wondering years behold Him past
Into our hearts,—that hold Him fast;
So, out of the tomb He came.

The Voices of the Dead.

"What a different dwelling this world would be, if the dead should cease to speak, if the great past should become dumb, if but the brief space which our memories cover should sound with no voice and bring no lesson! How vastly more numerous are the dead than the living, and by so much the more significant and majestic and solemn are their voices!"—John C. Learned.

Events**A Journey North**

Chas. A. Murdock.

(Concluded.)

PORLAND.—It is a pleasant run from Eugene to Portland, with much to interest. In about a quarter of an hour the Oregon Indian School is reached. The well-arranged buildings, the well-tilled fields and the well-cared for young men and women, evidence a humane effort to show the measure of justice to the dispossessed that still remains possible.

The rivers of Oregon at this time of the year are very impressive and the Willamette, at Oregon City, poured over the broadly curving falls, with fine volume.

Dr. Crothers had preached in the church of Our Father on the day before and all were moved by his power. He was actively engaged in filling his lecture appointments at Reed College, and all over the Northwest as arranged by Dr. Foster.

The admirable public library building is being wisely used for educational purposes. A number of rooms, of various sizes, are at the disposal of those who apply for them, no charge being made for lectures, it being stipulated that they shall be free. The Extension lectures of Reed College occupy the largest auditorium, and on the evening of my arrival it was filled by those who wanted to hear Dr. Crothers on John Bunyan. Many were turned away. To say that it was delightful is mild praise. The incidental wit and humor were of great charm, while the sympathetic analysis of the great allegory, and the earnest application and the interpretation in terms of the life of today were most impressive. The "Literary Clinic," "John Milton," "Izaak Walton and His Friend," and his other topics are equally attractive, and the whole Northwest is enjoying this Crothers campaign, for his physical powers seem as remarkable as his mental and spiritual. He speaks every day, and sometimes more than once, at points quite remote from his yesterday or tomorrow. After a lecture he may take a train at Portland and in the morning be at Seattle, fresh for a new audience. He is covering the whole West Coast and

also the "Inland Empire." He will soon be a blessed memory from Tacoma to North Yakima, and from Spokane to the Sea.

The Portland church never needs prescriptions nor treatment. Its problems are its own and in their settlement complete confidence is felt. During the year the parishioners have done one thing that has proven of benefit to the church administration and a comfort to the minister. They presented him with an automobile which constitutes an efficient assistant in the discharge of parish work.

HOOD RIVER.—About two hours from Portland, where Hood River flows into the Columbia is a fruit and berry region that in times of peace sends its product to England and Continental Europe. The town and valley harbor many fine and interesting people. Fourteen years ago a Unitarian church was organized, and it has a pleasant chapel well situated. The community is small and it has not been easy to keep it up, but by dint of sacrifice it has managed to hold on with a decreasing allowance which now is very small. Rev. Howard A. MacDonald has served the society for several years and stands by though reduced ability of his people to raise an adequate salary compels him to supplement his earnings by clerical work not pertaining to the clergy.

Hood River has had an embarrassingly generous supply of snow this year. In one storm four feet fell, and during the month of January 119 inches were recorded. Much of it still remains, and locomotion on my visit was mostly confined to sidewalks bordered by banks, of heights to be respected. On the afternoon I was privileged to attend a remarkable meeting of a Woman's Club, in the basement of the public library. It was "Oregon Day," and pride in the subject brought out a striking array of brave and enthusiastic women, who conducted the meeting in a way to make the few mere men sit up and take notice.

In the evening a good audience gathered at the church and listened flatteringly to a lecture from the Field Secretary. The Hood River women can be vouched for as alert and appreciative, and especially gifted and efficient in high

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art cooking. There may be better apples than are here offered to visitors, but experience compels me to entertain very serious doubts of the proposition.

BELLINGHAM.—Eight hours by water, to the north of Seattle, lies the city of Bellingham, an aggregation of Whatcom, Fair Haven and Seaholme—three ports on the west shore of Puget Sound. Large in territory it is in population quite a city, with a future of good promise. Here from a very small nucleus Rev. Fred Alban Weil has built up a Unitarian church of considerable strength and influence. It has a very pleasant chapel, in excellent taste, and is gaining a recognition not accorded until it was compelled. The society grows slowly, and during the past year has sustained losses by death and removal hardly made up for by new-comers. Mr. Weil is the active and serviceable sort of a minister being ready to bear a hand in any movement for civic welfare and to join with his fellow ministers in any good work to the full length of their willingness.

The annual meeting on Feb. 21st was especially encouraging through the acceptance by two new and strong men of membership on the Board of Trustees.

The Woman's Alliance, not large in numbers, is very active and surprisingly successful in gathering in money, which it freely contributes to the support of the little church.

Bellingham is the center of a fine field for church effort and Mr. Weil does all he can in tilling it, but his nearest neighbor is at Seattle, and he can secure no supplies for his own pulpit, so that Sunday evenings and week days alone are available for missionary effort.

He has organized societies at Lynden, Sedro-Woolley and Blaine and holds services as far west as Friday Harbor. Quite interesting is the group of Icelandic fishermen at Blaine, where sometimes more than 80 gather to hear him. They are especially proficient in singing and are very glad to find that there is a church which has faith that they are not lost souls.

Dr. Crothers was given a pleasant re-

ception on Feb. 19th, on the evening of which he gave his lecture on "A Literary Clinic."

Mr. Weil has built a fascinating crow's nest of a home on the top of a hill that commands a wonderful expansive view. It is well worth all the skill and daring required to climb down, if you stay till after dark, as you are quite apt to if opportunity invites.

Bellingham is our farthest port on American soil to the Northwest. It should be fortified and held strongly as a strategic point.

SEATTLE.—The special event, inducing so early a Spring visit was the dedication of the Seattle University church building on Sunday, Feb. 20th. Presumably it will be fully reported for these columns, as, unlike many of our churches, it seems to be provided with both willingness and ability combined in one person. I must, however, refer in general terms to the highly successful event. The day was perfect, and every thing seemed in harmony. The building is a gem of pure gothic architecture, and conspicuously pleasing without and within. How it has proved possible to erect so fitting and beautiful a building inside of \$6000 is beyond comprehension. Fine taste, a sense of fitness, rigid economy and consecrated service have surely been in conjunction. It is a chapel with a seating capacity of 150, augmented if need be by extra chairs, with a room of equal size beneath to be finished later for social and educational purposes. The atmosphere of the auditorium is harmoniously reverent and churchly. It is worshipful, but cheerful and attractive. It was completely filled at the hour of dedication with a very happy and satisfied group of people. An unusually large body of participating clergy gave distinction to the event. Dr. Crothers, escaping at the last moment from a delaying slide on the way from Bellingham, preached a fine, strong sermon, and other parts were taken by Dr. John Carroll Perkins, the minister of the church, Rev. Wm. G. Eliot, Jr., of Portland, Rev. William Day Simonds of Oakland, Rev. H. E. B. Speight of Berkeley, Rev. W. S. Letham of Victoria, Rev. J. D. O. Powers of Seattle, Prof. Edwin A. Start, Presi-

dent of the Trustees, and the Field Secretary.

The music was exceptionally good, and a very fine spirit pervaded the day. In the evening a good platform meeting was held at the Boylston Street church, Dr. Crothers and Rev. W. D. Simonds, former pastor of the church, delivering fine addresses.

Seattle is a marvelous city stretching 13 miles from north to south and five miles east and west. What it has become in a few brief years indicates boundless possibilities for the future.

The Field Secretary returned to Portland and on the 26th joined Mr. Simonds at Medford. By the courtesy of the rector of St. Marks the use of the church was secured for three o'clock in the afternoon of Sunday, 27th, and in response to an announcement in the daily papers and the personal efforts of the committee in charge an audience of over sixty gathered to hear Mr. Simonds, who chose as his subject, "Unitarian affirmation." It was an excellent address setting forth clearly and forcibly the fundamental conception of Unitarians regarding Man, God and Salvation. Epitomized they were: The essential goodness of man, the infinite goodness of God, and Salvation by character. It was accorded close attention, and many gathered around at the close of the service to express sympathy and approval. Good singing had been provided, and the audience joined heartily in singing "Nearer My God to Thee"—the hymn by a Unitarian found in all Episcopal hymnals.

Ashland, thirteen miles south on an excellent highway, was visited during the afternoon of the perfectly lovely day. It is also an attractive city and it would seem that these two locations might form a favorable opportunity for the establishing in due time of a Unitarian church. Of course the besetting difficulty must be reckoned with. Unitarians are not satisfied with mediocrity. Their ideals are high and they are too insistent on qualities not likely to be realized in any man they are able to pay for. A man of ability (and not too conscious of it) willing to work hard, at a moderate salary, could make for himself a place that would eventually yield a fair re-

turn, and from the first, opportunity for acceptable service in a fine community where there is much to enjoy.

But any man putting his hand to the plow must not turn back. The man who is to win must stick to his work, and not expect results too soon or too marked.

Monday morning the train was taken for home and a little less than a day's travel saw the end of the interesting trip, during which a number of problems had been practically solved, no little sympathy had been expended, some satisfaction taken, many pleasant acquaintances had been made, and a renewed sense of the value of the work we are doing had fairly balanced an appreciation of the difficulties involved.

To Eureka and Return

Charles A. Murdock.

Humboldt County is in many ways distinctive. It constitutes a great reservation. When Cabrillo skirted the North Pacific coast in 1543 the most striking discovery he made was the westernmost point of the continent, save at the unvisited far north, which he named for his viceroy Mendoza, Mendocino. It is in Humboldt County. The bay above was not discovered till 1806, and the knowledge was kept by the Russians. Its rediscovery, by land in 1849, and by water in 1850, was romantic and thrilling. That 307 years should elapse from discovery to occupation is an extraordinary fact. So far as its occupancy by a Unitarian church is concerned it dates back only to 1910. We have a creditable and pleasant church building in Eureka, Humboldt's main city, of about 17,000 population.

Eureka for 64 years enjoyed no rail connection with San Francisco, but now is reached by a picturesque route 284 miles in length, covered in about 12 hours. Tempting as it was to take this way of reaching our isolated church, economy pointed convincingly to the steamer route. It took twice the time but it cost half the money, and when the relative supply varies in a still larger proportion, it is better to spend the time and save the money. Therefore I ventured on the "City of Topeka" and after a pleasant and uneventful

voyage of twenty hours, a period of rest needed and enjoyed, found an early riser to welcome me. It is not necessary to go further back in the history of the Eureka church than to recall the fact that after four years of varied experience it ceased active work for a year. There was no minister, but the ladies society refused to die, and the organization was kept up. At this juncture Rev. Joseph Gail Garrison, a Southern Californian, who had recently graduated from Meadville, had the courage to go to Eureka and offer his services on a brief trial engagement. He has been there a year, and by his energy and application seems to have saved the situation. Church resurrection is by no means an easy task, and the past year has not been a favorable one for the process, but at the annual meeting, lately held, there was unanimity and a sufficient degree of courage to attempt a salary \$200 in advance of the amount paid last year.

The Sunday school has been built up finely and the congregations are steadily increasing. There are needs, but they seem obtainable with quickened courage and organized effort.

The first day and evening were spent in seeing interested people and renewing old acquaintances. About half a century ago nine happy years were spent in growing up in Humboldt county, and interest and affection had not faded with the passage of time. My boyhood home was at Areata, at the head of the Bay, and I began my visit by indulging in two days of vacation in visiting it.

Areata is a charming town of a little more than 2000 people, beautifully located and well kept. Naturally the changes had been great, especially in the receding of the beautiful redwood forests which had formed the eastern boundary, but much remained to remind of early experiences, and the few friends of old, still surviving, were strongly inspiring.

To grow old gracefully is a great achievement, but to refuse to grow old at all is a greater. One couple, well past eighty, put to shame those who lose courage toward the end. "Why

do people talk of growing old, or think of growing old?" exclaimed the spirited wife. "People do not grow old until they begin to think they are, and to say they are," and she proved it on the spot. Interested in everything, with eyes bright, and lips smiling, though a pair of crutches were required if she left her chair, she did not even suggest old age. She was impatient of people who did not favor reasonable preparedness. She didn't favor fighting, but if we ought to fight we ought to be ready.

Her husband, somewhat older, looked almost old. His great affliction was nearly total deafness, but he bore it uncomplainingly, being grateful for good eye-sight. "Tell him how many times this year you have read the bible through," she shouted to him. "Eleven," he replied, with a wan smile.

Another man, a friend of my father, and his companion in shipwreck in an attempt to discover Humboldt Bay in 1850, I found at work in his garden on a spot which he had occupied for 65 years. He was ninety-three, and he had a brother of ninety-one, but he was alert and active and far from being old. A boy with whom I fished and hunted looked older than I felt, but he remembered many things that I had forgotten. In tracing names I sometimes skipped a generation, finding, when I spoke of knowing a man's father, that his grandfather was the man I had bought clothing of when I was a boy.

It was a great pleasure to find how strongly the sons of my boy friend had upheld the father's name, and to be so royally entertained in the memory of one I had survived. It was a privilege to address the assembled students of the Normal School occupying temporary buildings on a surprisingly beautiful site commanding a very extended view. The eminence far back in the thick timber was undreamed of in the olden days. On the last of my vacation days I was gratified to meet old friends and new, at the Presbyterian church where as a youth I swept the floor and trimmed the lamps. It rained heavily, but many came to be reminded or informed of Bret Harte, a resident of Areata before he was known to fame.

Sunday morning early I went around the bay for a full day's work at the church. The Sunday school was alive and bristling with interest. Mr. Garrison is superintendent and teacher of the advanced class. There seemed an abundance of competent teachers. The children are attentive listeners and engage heartily in singing and responses.

The people elect to hold their service in the evening. There were apparently a hundred in the congregation, and they, also, were excellent listeners. At the conclusion of the services the doors at the rear separating Unity Hall disappeared and a cheerful fire in the large corner fireplace seconded the cordial invitation for all to remain for social intercourse, so that few had the courage or disposition to depart. After ice cream and cake a welcome was extended to the official visitor, and the opportunity was improved to tell briefly of the other members of the family of churches and to urge them to strongly support the minister in the upbuilding of the Eureka church.

Monday forenoon I addressed the assembled pupils of the Winship school, and in the afternoon was privileged to address a large body of high school pupils well filling the spacious auditorium of the beautiful new building of which all Eureka and with complete justification is very proud. It is a model building on a ten-acre tract and attractive in design and construction. The story of the discovery and settlement of Humboldt county is so full of interest and romance that it holds an audience even when hurriedly and imperfectly told.

In the evening the church was well filled to hear the Bret Harte lecture, and it was with real regret that I bade farewell to those who had made my stay so pleasant. Tuesday forenoon I rejoined the City of Topeka, and, after a comfortable trip, on Wednesday morning I was home again after an even week of mingled service and pleasure.

He who is firm in will moulds the world to himself—Goethe.

Pacific Coast Conference

The next session of the Pacific Coast Conference will be held at San Diego on the second week of May. Last year our meeting was delayed to August that we might not in any way detract from, or interfere with, the General Conference, and the session was brief and hurried. It was then determined to meet this year at Los Angeles, but at a meeting of the Directors on March 30th, held to arrange the program, it was suggested that as the Exposition at San Diego continued through the year, it might add to the interest and attendance and extend the publicity, if the meeting were held at San Diego. It was left wholly to the decision of the ministers at the two points, and they heartily concurred in the suggestion.

PROPOSED PROGRAMME.

Tuesday, May 9, 1916.

8 p. m.—Opening Religious Service, Conference sermon by Rev. H. E. B. Speight.

Wednesday, 10th.

9 a. m.—Devotional Service, conducted by Rev. Francis Watry.

9:30 a. m.—Reports, General Business.

10:00 a. m.—Reports from Churches.

11:00 a. m.—Address, "Giving Life to the Church," Rev. J. C. Perkins. Discussion led by Rev. Christopher Ruess.

8:00 p. m.—General Reception and Social Hour.

Thursday, 11th.

9:00 a. m.—Devotional Service, conducted by Rev. B. A. Goodridge.

9:30 a. m.—Address, "The Religious Awakening," Rev. E. Stanton Hodgin.

10:00 a. m.—Address, "The Unitarian Advance," Rev. Howard B. Bard. Discussion led by Rev. D. M. Kirkpatrick.

8:00 p. m.—Platform meeting, "Unitarian Affirmations Today," Rev. William Day Simonds, Rev. William Pearce, Rev. C. S. S. Dutton.

Friday, 12th.

9:00 a. m.—Devotional meeting conducted by Rev. Arthur B. Heeb.

9:30 a. m.—Address, "Giving Life to the Sunday School," Rev. Clarence Reed. Discussion led by Rev. Earl M. Wilbur.

10:30 a. m.—Address, "Organizing the Men for Work," Rev. Christopher Ruess. Discussion led by Rev. H. B. Bard.

11:30 a. m.—Final Business.

1 p. m.—Session of Women's Alliance, programme to be arranged by Dr. Abbey Fox Rooney, Los Angeles.

American Unitarian Association Nominations for 1916-17

President

Samuel A. Eliot, Cambridge, Mass.

Vice Presidents

From Northern New England:
Clarence E. Carr, Andover, N. H.

From Southern New England:
William H. Taft, New Haven, Conn.

From Middle States:
Frank H. Hiscock, Syracuse, N. Y.

From Southern States:
George Soulé, New Orleans, La.

From Central West:
John Lawrence Mauran, St. Louis, Mo.

From Rocky Mountain States:
Paris Gibson, Great Falls, Mont.

From Pacific Coast:
Horace Davis, San Francisco, Cal.

From Dominion of Canada:
Mrs. John W. Loud, Montreal, Can.

Secretary

Louis C. Cornish, Boston, Mass.

Assistant Secretary

F. Stanley Howe, Cambridge, Mass.

Treasurer

Henry M. Williams, Boston, Mass.

Directors

From New England:

George Hutchinson, Newton, Mass.
Charles O. Richardson, Weston, Mass.
John C. Robinson, Springfield, Mass.
George Wigglesworth, Milton, Mass.

From Middle and Southern States:

Donald Scott, New York, N. Y.

From Western States and Pacific Coast:
Earl M. Wilbur, San Francisco, Cal.

Bits of Wisdom

Religion is the best armor a man can have, but it is the worst cloak.

Nothing seems better to illustrate a man's character than what he finds ridiculous.—Goethe.

The man whose eyes are nailed not on the nature of his act, but on the wages, whether it be money or office or fame, is almost equally low.—Emerson.

Do the truth you know and you shall learn the truth you need to know—George Macdonald.

Selected

Prohibition Law In Washington

The Seattle Daily Times, a paper of large circulation in Washington, worked for the defeat of the prohibition law which was enacted by vote of the people in 1914.

Major C. B. Blethen, the editor, was interviewed recently in Kansas City, and expressed himself as follows:

"My paper fought Prohibition. We fought it on economic grounds alone. We believed that in a great seaport city with a population of upwards of 300,000 Prohibition would be destructive: it would bring on economic disaster. We believed that under our system of licensing saloons we had the liquor traffic about as well controlled as it could be and we wanted to let it alone, and so we fought as hard as we could fight. But, in spite of all we could do against it, Prohibition carried and it went into effect in Washington January 1. We have had a month of it now." "And how has it worked out?"

"We already know that it is a great benefit, morally and from an economic standpoint. Seattle had 260 saloons and we had an average of 2,600 arrests a month for crimes and misdemeanors growing out of liquor drinking. In January we had only 400 arrests and 60 of these were made January 1 and were the results of hang-overs from the old year. That in itself is enough to convince any man with a conscience that Prohibition is necessary. There can be no true economy in anything that is immoral."

"And on top of that great moral result, we have these economic facts: In the first three weeks of January the savings deposits in the banks of Seattle increased over 15 per cent. There was not a grocery store in Seattle that did not show an increase of business in January greater than ever known in any month before in all the history of the city, except in holiday time. In all the large grocery stores the increase was immense. In addition to this, every dry goods store in Seattle except one, and that one I have no figures from, had a wonderful increase in business. Each store reports the largest business ever done in one month, except in holiday time."

"I wished to know in what class of goods the sales increased so greatly, and so I sent to all the grocery and dry goods stores to find that out. And to me it is a pitiful thing, and it makes me sorry that we did not have Prohibition long ago—that the increase in sale in all the dry goods stores was in wearing apparel of women and children, and in the grocery stores the increase was made up chiefly of fruits and fancy groceries. This proves that it is the women and children who suffer most from the liquor business, and it is the women and children who benefit greatest from Prohibition. Money that went formerly over the bar for whisky is now being spent for clothing for the women and children, and in better food for the household.

"It is just like this: When you close the saloons the money that formerly was spent there remains in the family of the wage earner, and his wife and children buy shoes and clothing and better food with it. Yes, sir, we have found in Seattle that it is better to buy shoes than booze. The families of wage earners in Seattle are going to have more food and clothes and everything else than they had before."

"And is the Prohibition law enforced?"

"Absolutely. Prohibition does prohibit."

"And how about the empty saloons and their landlords who own them?"

"Many of them have already been made over and are occupied by other businesses. I will venture the prophecy that in one year from today you won't be able to find a place in Seattle where there was a saloon. They will all be occupied by other businesses. And Prohibition has not lowered rents. I know of one big dry goods store that has already had its rent raised since Prohibition went into effect."

"Oregon also went dry January 1. California is the only wet state left on the Pacific Coast, and it will go dry January 1, 1918. And those three states will remain dry to the end of time. None of them would ever have saloons again. Those who were honestly opposed, as I was, to Prohibition in Washington and Oregon, have been converted to it, as I have been, by the actual evidence that Prohibition is a fine thing from a busi-

ness standpoint. No city and no community, either, can afford to have saloons. They are too expensive, morally and economically. In a very few years there will not be a licensed saloon in the whole nation, and that will be a fine thing."

The Church and the Country Life

A very significant conference was lately held in Columbus, Ohio, where 500 delegates, thoroughly representative, considered the subject of Church and Country Life.

There was no attempt to dodge the fact that the condition of the country church is serious, if not desperate. The population of our cities, which in 1880 was twenty-nine per cent of the whole, has increased to fifty-one per cent. The old country homestead is deserted, and one out of every nine country churches has been abandoned in recent years. Two-thirds of them have ceased to grow.

A recent Ohio survey shows a large proportion of the churches declining in membership, and the area contains 800 abandoned country churches. Each of these townships contains on the average four churches, that is, a church for every 286 of the population, and one minister to about 800 people.

In the face of the increasing wealth for the country at large and the increased cost of living, there is frequently a decrease in the amount paid for the support of the church. Even the Methodist churches, so loyal to foreign missions, are giving less in the country for world uplift. The salary of the average minister not only in the country, but also in the city, is shockingly small. For one denomination the average is only \$325, for all denominations \$600. A hod-carrier in New York City receives \$900.

Under such conditions it is hardly necessary to say that the quality of the rural ministry has declined. Eighty-five per cent of the country ministers have received no training for their work in vocational schools. In large degree they are self-taught. At a time when rural life is being transformed and there is pressing need of initiative and training on the part of the rural minister, he is usually devoid of training and lacking in initiative.

As there was no radical difference of

opinion among the delegates as to the seriousness of the situation, so was there also no marked divergence as to the cause. Of these the chief was *sectarianism*, greater interest in the denomination or creed than in promoting the Kingdom of God. At the very beginning of the conference, in welcoming the delegates to his church, in which the sessions were held, Dr. Gladden declared that on account of its sectarianism the Christian church was today, in many thousands of communities, a hindrance to civilization and morality. Ecclesiastical division, he said, had thus far made it impossible to establish the Kingdom of God.

The function of a country church was well set forth by President Butterfield of the Massachusetts Church Agricultural College.

"God's great purpose for men is the highest possible development of each personality and of the human race as a whole. It is essential to the growth that men shall hold adequate ideals of character and life. The Christian believes that these ideals must spring from a clear appreciation of God's purpose, and from a consuming desire to reproduce the spirit and life of Jesus.

"Therefore, the function of the country church is to create, to maintain, and to enlarge both individual and community ideals, under the inspiration and guidance of the Christian motive and teaching, and to help rural people to incarnate these ideals in personal and family life, in industrial effort, in political development, and in all social relationships.

"The church must bring men to God. It must lead in the task of building God's Kingdom on Earth.

"The mission of the Christian church is that of its founder: To teach the fatherhood of God and the brotherhood of man as the ideal life for the individual, the family, the community, and the nation, and to point out the best way to make the ideal the actual."

The conclusion of the conference was that there is needed:

1. An abler, better trained, and better paid ministry.
2. A church with a community spirit.
3. Cooperation and federation where there is now over-lapping and competition.

What Shall We Say?

World duties are crowding fast upon us of America. The Great War concerns us vitally, and its conclusion cannot leave us as mere spectators. Civilization knows no national lines. The growth of science, the spread of commerce have made the world an economic unit. It was fast becoming and it will become again a moral unit. When this awful catastrophe—at bottom the backfire of privilege against democracy—passes, the world, or what is left of it, will resume thought and action, terribly crippled of course, but on much the same plane as before. The gods are still sitting on their thrones, and skill and knowledge are not dissipated with the waste of human blood. In this juncture every friend of peace and law should be active and alert. A crisis is a "stern winnower," and for the good of our cause those who do mere lip-service are on the other side. It is clear now as many times before in history that "those who are not with us are against us." Those who wish to keep "blood as their argument" counsel the peace-workers to do nothing in the presence of the foe he is sworn to fight. We hear today the old advice, to keep still in a crisis, "to withdraw within ourselves" in the storm, reserving our gentle platitudes until the war is over and the world can again listen without emotion.

But if peace societies, peace-endowments and peace-workers have any reason for existence, this is the time to make their presence felt. To oppose war is not to wait for the time when the world stands in no danger of it. Now is the turning point in civilization's downward curve. It must move upward from now on, for it can fall no lower.

In this time there are three duties which press more firmly than any others. These are: (1) Keep this nation out of the war and on the basis of law; (2) Stop the killing; and (3) Adjust the future so that the same calamity cannot happen again.—David Starr Jordan.

Heaven is above all! There sits a judge that no king can corrupt!—Shakespere.

Confession of Faith

William Hayes Ward, for many years in the ministry of the Congregational church and editor of the *Independent*, has written a very frank confession of faith, entitled, "What I Believe and Why." It will come as a surprise to many to find that Dr. Ward in the eighties is more radical in his religious views than he was in earlier years. He says: "The sum of the whole matter is this: Reason is the last arbiter; our own reason, our individual reason, my reason, nobody else's. There are various sources of authority—Bible, or church, or God, but each one must be tested by our personal reason before it is believed. We are, all of us, at bottom, pure rationalists; cannot help being. What God is, whether there be a God, we must decide by the best reason we have."

And again: "To err about the laws of nature or of God is unfortunate, and may be calamitous; to disobey them wilfully is wrong. Our fallible reason may err as to these laws, or as to facts of profane or sacred history, but if one's belief is based, though wrong, on the evidence accessible to him, it is only of secondary importance to him, because the error is intellectual and does not affect his moral character; and moral excellence or obliquity is infinitely more important than rightness or wrongness of mere belief." In short, the years have brought him to the conclusion that faith is secondary to character and conduct.

Not By Bread Alone

"Man shall not live by bread alone, but by every word proceeding out of the mouth of God." Has modern Christendom some ear left for language of that kind? or has bibliolatry deafened it to the biblical order of truth? Words do proceed out of the mouth of God, and unhappy is the people that cannot hear them. . . . This bread is the true and only "staff of life." Did manna fall for the wandering tribes of Israel? Woe to the people for whom it does not fall today.—David Atwood Wasson.

The best sort of revenge is not to be like him who did the injury.—Marcus Aurelius.

From the Churches

BERKELEY.—The church has been well sustained during March, Mr. Speight having preached very acceptable sermons to good congregations.

At the Woman's Auxiliary monthly meeting Mr. R. C. Root gave an address on "Peace." The Channing Club has a social hour at 6 and a service at 7:15 each Sunday evening, the speakers during the month have been Dr. T. C. Burnett of the University of California, Miss Margaret Hayne, M. A., Rabbi Marks A. Meyer and Miss Julia Ervin.

Organ recitals are given on Friday of each week at 5:10.

The Sunday School boys of 12 and over have formed a troop of the Boy Scouts of America. The last organization, which is very promising, is "Hosmer Chapter of the Laymen's League." Professor W. V. Carruth of Stanford University was the speaker at the inaugural meeting.

REDLANDS.—Our little church is still alive and accomplishing something, though we lack much of reaching ideal conditions.

Last November the ladies of the Alliance held a successful bazaar and food sale, and now are having all-day meetings at the homes of the members doing work in preparation for a similar affair to take place at Easter. We are also adding our mite to the Red Cross society and to the Associated Charities.

The first Wednesday of each month, at 3 p. m., we have a literary meeting at the church. The season's program is as follows:

Nov. 3.—"A Talk About Birds," Mrs. A. G. Sargent.

Dec. 1, Exposition Day—Miss Buck, Mrs. W. C. Hargraves and others.

Jan. 5.—"Psychology in Its Relation to Religion," Rev. Ralph Smith.

Feb. 2.—Social day.

March 8.—"The Wee Folk of Ireland," Dr. William Love.

April 5.—"The Geology of Redlands and Vicinity," Rev. George Robertson.

May 3.—"Scotch Poetry," Rev. D. M. Kirkpatrick.

These afternoons have thus far been very enjoyable. The addresses of Rev.

Mr. Smith and Dr. Love were of unusual interest.

The Unity Club, with Rev. Mr. Kirkpatrick as leader, is now in its third season. The subject of study at the present is George Eliot's "Mill on the Floss." At each session some member of the club furnishes a paper, which is followed by discussion.

SALT LAKE CITY.—One of the most important matters concerning the Unitarian Church at Salt Lake City, Utah, from an efficiency standpoint is the loss of ten families, containing active workers and contributors, who have moved away the last year; the death of three long time members, and absence of three active workers, sick in California. Of those lost, two were University of Utah professors, who resigned rather than remain under the dominance of the Mormon element that is now running the university, and they with the others who joined in the protest against the proceedings are considered as embodying the ideals of both Americanism and Unitarianism.

Professor Frank H. Fowler is now with the University of North Dakota, and Professor C. H. Snow at the University of Indiana.

February was an interesting month for the church. Reverend William D. Simonds was with us, and spoke in the evenings of the 2nd, 3rd and 4th on "The Great Affirmations of Unitarianism," and on Sunday, Feb. 6th delivered a sermon in the morning on "A World Slogan—The Day of the New Ideal," and in the evening "The Life and Religion of Abraham Lincoln."

Saturday, Feb. 5th, the men of the Unitarian faith gave a lunch to Mr. Simonds, and the result was that it was decided to form a men's club having for its object a better acquaintance with each other and with others of similar views. There are a great many men in this section of the United States who have no definite religious views, but are actually Unitarians, and do not know it.

In addition to the services at the church, Rev. W. D. Simonds addressed the West Side High School Thursday

morning and the East Side High School Friday morning on "Booker T. Washington," having an audience of 1,000 at the first and 1,200 at the second place; and the Shakespere Club one evening on "The Hamlet of Edwin Booth."

The other three Sundays of the month the pastor, Rev. John Malick, delivered sermons entitled "Critical Points in the Pilgrim's Progress"; "Add Faith Unto Your Force," and "The Higher Prudence." A part of his outside work consisted of an address to the Tympanogas Club, which is largely composed of the best of Mormon young men, on "Men and the Church," and a short talk to the Advertising Club of Salt Lake City at their annual banquet, followed by an address to the same club at the monthly luncheon, on the subject "Should the Church Advertise?"

In addition to his other public duties Mr. Malick has accepted a place on the City Charity Organization Board, made vacant by the death of Judge McMaster of the Juvenile Court.

The Social Committee gave a dancing party Feb. 25th, which was considered the most enjoyable and best attended for some time.

SANTA BARBARA.—That no report from our church has been sent to the Pacific Unitarian for some months is not due to inactivity, but to the absorption of its members in church work and in many other interests of public welfare.

The annual meeting held late in January was one of the most successful we have ever had. A larger number than usual sat down to the supper prepared by the Women's Alliance, and several new members were welcomed to the society. The reports at the business meeting showed all the organizations to be in excellent condition both as to membership and finances, and it was voted to add \$500 to the minister's salary.

The visit of Dr. Crothers on February sixth gave his many old friends in Santa Barbara a welcome opportunity to hear him speak and to greet

him. Many visiting friends who knew him only through his books took advantage of the occasion to make a closer acquaintance and the church was filled by a congregation which gave the closest attention to his inspiring sermon on "The Higher Patriotism." With that exception Mr. Goodridge has occupied the pulpit every Sunday and has been encouraged by the attendance and expressed appreciation.

We have met with a great loss in the recent death of our beloved Mr. and Mrs. Henry F. Spencer. Our sorrow cannot be measured by words, but our comfort is that their separation was so brief. It would be impossible to overstate their devotion to our church and denomination and our loss is proportionate.

The Women's Alliance programme for our monthly meetings has been of a somewhat different character from usual this year. It has provided more in the way of entertainment, and when we have had special attractions the invitation has been given to the public to attend after the regular business meetings. The attendance has been gratifyingly large and we have had the pleasure of listening to a very bright original play by Mr. S. M. Ilsley, to Mr. Spencer's recitations of French dialect poems and to an informal talk on "The Humour of the Library" by Mrs. Linn, the librarian of our Public Library. Individually we have done considerable work for War Relief, a number of our ladies gave devoted and efficient service during Child Welfare Week, and as a society we are sewing for the Cottage Hospital.

The Young People's Club has had two picnic suppers lately which have been followed by the business meeting and admission of new members. They have about thirty active members, including the minister and his wife. The young people help in all ways that busy school children can. They sing in the choir, take their turn in decorating the church for the Sunday service, and act as waiters whenever possible at all parish suppers, luncheons and the afternoon teas of the Women's Alliance. Some of the older members who are out

of school are preparing some plays to be given later.

No report of this kind can give any adequate idea of the real joy there is in working with a harmonious company of people for the sustaining and upbuilding of an institution which stands for such ideals as does the Unitarian Church. Not only in our Freedom but in our Fellowship in Religion do we rejoice.

SAN FRANCISCO.—During March Mr. Dutton announced four sermons on "Companions of the Inner Life." Pascal and Newman of the Catholic Church and Martineau and Channing, the representative liberals. On one Sunday a severe cold necessitated a call on Dean Wilbur to take his place so that Channing is carried over into April. The sermons were all deeply sympathetic and appreciative.

Before the Channing Auxiliary an address on "Morphology" was made by Dr. P. Rice on March 6th, and the usual art classes were held each Thursday.

An interesting meeting of the prosperous Men's Club was held on March 6th.

The Society for Christian Work held two interesting and well attended meetings in March. On the 13th, after the business routine, we were taken from our practical, everyday Occidental life, to the poetical, dreamy Oriental life by Mrs. Frances Hawks Cameron Burnett, who, during several years' residence in Japan, not only translated and wrote Japanese poems, but learned to speak and write the language.

On March 27th Miss Bessie Beatty known well in the newspaper world for her brightness, originality and capability, gave us a glimpse of "Newspaper Work," told us of "Happyland," the Municipal Christmas Trees and many ways in which cheer and comfort has been given to the children of our poor.

The Sewing Committee meets twice a month. They are sewing to keep the "Chest" well filled, from which warmth and comfort issue at call, and for an Apron Sale to be held before vacation, to earn money to buy necessary materials.

Sparks

"Is your husband an even-tempered man?" "Yes," answered Mrs. Cottosel. "He's jes' about as cross one day as another."—Washington Star.

Barber: "I want a motto from Shakespere to hang up in my shop. Can you give me one?" Patron: "Of course. How will this do—Then saw you not his face?"—Saturday Evening Gazette.

When one of the daughters of Horace Smith was going to be christened, the clergyman asked the name of the child. "Rosalind," said the father. "Rosalind, Rosalind, Rosalind!" was the reply. "I never heard such a name. How do you spell it?" "Oh," was the rejoinder, "as you like it!"

Lord Reading tells a very good story about pessimists and optimists in the trenches. "Two soldiers at the front were smoking under a tree somewhere in France," said his lordship. "'This war will last a long time yet,' said the first soldier. 'Our company has planted rose bushes in front of our trench.' 'Oh, you jolly optimists,' said the other Tommy, 'we've planted acorns in front of ours.'"—Christian Life.

Tommy: "Mamma, have gooseberries got legs?"

Mommie: "Of course not, Tommy."

Tommy: "Then I've swallered a caterpillar,"—University of Pennsylvania Punch Bowl.

Mr. Jones had recently become a father of twins. The minister stopped in the street to congratulate him.

"Well, Jones," he said, "Hear that the Lord has smiled on you."

"Smiled on me?" replied Jones. "He has laughed out loud."—Tit Bits.

Dr. Cook reports that the inhabitants of Borneo are not wild at all. But then, he has just returned from Europe with the Ford pilgrims, and such a judgment is purely relative.—New York Tribune.

Villa is the man who took the grin out of Gringo, but he didn't take the go.

INVESTMENT!

The Unitarian Church at Lawrence, Mass., is planning to celebrate its Seventieth Birthday in October, 1917, by opening a new church building. We can get a clear title to our property and commence building operations in May, 1916, if we can immediately raise

\$10,000

We did not think we could do it, but we are assured of \$5,000 already. Who will help us obtain the rest? We have contributed to send Unitarianism to many Middle and Western States in our prosperous days. To-day we present a missionary opportunity ourselves.

Our New Building will have Social Service and Liberal Educational Facilities and is a Good Investment where Returns Sought are Ethical and Spiritual.

See Article in Pacific Unitarian.
Send checks to Arthur C. Dyer, Treasurer,
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UNITARIAN BELIEF

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, benificent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Good Will and Good Sense

Equal rights, fair play, public spirit, general welfare, popular education, diffusion of intelligence, the distribution of benefits, physical and spiritual development, the perfectibility of mankind, are not New Testament phrases, but they all spring from the spirit which seeks to make man wiser and better; and it is a poor, blind Christianity that cannot recognize its own allies or its own offspring. Good will and good sense are quite as Christian as creeds and sacraments. Was it not a union of good will and good sense which made Jesus the teacher of his people? Let us have good will and good sense, then let us judge whether the creeds and the sacraments help or hinder. Let us recognize and honor the present God, manifest in the time and place we now inhabit,—manifest in Nature and in man, in matter and in mind, in science and in aspiration; then it will be easy to profit by the word that came to holy men in ancient times. Let us but see the sacredness of those human lives which are every day commingled with our own; then we may understand how the love of the brother whom we have seen is all one with the love of the God whom we have not seen.

—CHARLES GORDON AMES.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

Our English friends seem to have given a new meaning to a neglected word. A slacker is an undesirable citizen, at this time particularly so because he shies at enlisting. The slackers, however, are not simply Britishers who fail to enlist. They are members of a large class who are confirmed slackers of all sorts of things that have to do with life's duties. They do not enlist because, being slackers, they lack in any serious purpose and are weak in will to do anything of value. A serious defect of civilization is the proportion of slackers it produces—men who seem spineless and trifling, unequal to any stiff job. Irresolute, indifferent, with no force and lacking in the power to stick to and stand by even the easy tasks they are induced or compelled to undertake.

The responsibility for slackers may safely be divided between inheritance and education. A large portion of mankind seems born lazy. They spend their wobbly lives in looking for soft jobs and using the minimum of energy and effort in the winning of a living. The great army of hoboes are mostly slackers—often the descendants of slackers, but perhaps more often made so by vicious education. When ambition is never aroused and real effort is never encouraged, the predisposition to ease and sloth controls and a boy grows up as indolent and worthless as he is permitted to be.

The slackers are not confined to the hopeless poor. They are very common among the idle rich. Men untrained to duty and responsibility grow slack.

Necessity is often the only successful teacher. Perhaps the majority of men do no more than they have to. Loafing is no less demoralizing when it is a matter of choice. The man who needs work and can not get it is entitled to keen sympathy. The man who does nothing in return for all that society has done for him is an ingrate.

The slackers in the matter of religion, and the support of the church, are very numerous. Very decent men seem able to shed all thought of responsibility. They are quite comfortable without bothering with the faint calls of neglected conscience, and churches and idealism they leave to women and weak-minded men. They might strive for their own privileges and pleasures, but never for the right of a common manhood, or the glory or credit of their country.

A slacker is not always a coward but for all practical purposes he might as well be one and is not wronged if he shares the craven's ill-repute. He is in one respect more than a deserter, for he has failed to enlist, and has rendered no service. He has not even shown an impulse to make good. It is better to have tried and failed than never to have tried at all. The weakness of slack-twisted yarn is known to all, and slack-twisted men are equally unreliable. The poor are always with us, but we get a realizing sense of how many weaklings we carry when times of stress summon the manhood of a Nation. When to the physically incompetent we add the fit who are faithless, those whose bodies harbor weak wills, and no sense of responsibility, no controlling love of country, no promptings to self-sacrifice, we disclose conditions that bring mortification and prompt thorough measures for reform.

Man is the central object of creation. For him all things exist, and their value is wholly dependent on what they contribute to his welfare. Whatever makes him most truly and most fully man is the best thing that life has to offer. Fulness of life is the greatest imaginable good. The best thing in life is life,—the best life. If religion is a consciousness of a Being or a power, whose will we are called upon to make our own, and if in allegiance to Him we do justly, love mercy, and walk humbly, we are fulfilling the highest purpose of existence, and find peace and blessedness that nothing can disturb.

Is modern man religious? Definitions are difficult but necessary. If, as Jesus told His followers, the supreme test is doing the will, it would seem that a man is religious to the extent that he does God's will. The end being righteousness men are more or less religious to the extent that they are true to the best they know. Religion is to the modern man a matter of life. Time was when the Church was the sole custodian of faith, and the world was sharply divided between sheep—all sheep and goats—all goat. People were said to "get" religion when they were convicted of sin, and joined a church whose creed they were able to believe. The connection between the church and morality was vague. I have heard an earnest Presbyterian say, again and again, that in the sight of God good deeds are but as filthy rags. To my boy's instinctive feeling it seemed horribly false. It did not ring true. Not that good deeds are all, but they commonly bear witness to goodness of heart and a disciplined will. They are fruits of the spirit. What a man believes is immensely important, not that by it alone he can be automatically saved, but because it influences con-

duct and affects life. Being ranks both believing and doing. Religion is too comprehensive to be contained in any definition, but in a general way, and practically, it has to do with choosing the better part. Life is made up of a succession of choices. We act unendingly in taking this and leaving that. The world is before us and we are free to select. We can indulge ourselves or we can deny ourselves. What we most need is some principle of control. Some call it conscience, but consciences are not always reliable. They are sometimes sore when they should be simply tender. They are prone to rust, and sometimes they are badly tempered and too stiff. We often find it hard to know what is the right thing to do, or at least which of two things is the better. Of one thing we need have no doubt: It is never best to do anything that we know is not right. It never pays.

The best sermon text I ever heard I did not hear at all. I saw it. It was in the middle of the street in a San Joaquin Valley town, at a crossing. An obvious sign bore two words: "Go right." An old-fashioned preacher would divide a discourse on this text into two heads: Go. We must not stand still, but "Go." Go on, go ahead, go up. Where shall we go? To the right. How shall we go? Right. When shall we go? Right off.

Many of our preachers seem to have been moved by Dr. Cabot's book, with its subdivision of life into work, play, love, and worship. Four-fold life. And they truthfully find the trouble with the world to lie in fractional life. Whole life, complete life is the great world need. But whatever divisions are accepted or rejected there is one that can never be overlooked. Human life has eternally a higher and a lower. Man

is an animal and he is a spirit. He is not one or the other, he is both. The physical, the material, is first in point of time,—the moral and spiritual, the first in rank. Indeed the human being is a soul, and has a body. The range between the lowest and the highest in human life is beyond our power of comprehension. Intellectually and morally the gamut stretches from a depth so low to heights so divine that imagination is helpless. Life may be, and is, maintained at a very low stage, and it is capable of infinite development. Inequality of endowment is a condition of life to be accepted, and we are not concerned with limitations, but tremendous responsibility rests upon us to make the best of what we have, and to help others to the fullest realization.

The striking fact is the waste of good life material. We are satisfied with so small a proportion of what we are privileged to draw from the bank of life. We are indolent or we are indifferent. We lack the vision, we are ignorant of values, we will not pay the price, and so we live truncated lives, easily satisfied with life's cheap pleasures, or we turn green with envy for the baubles denied us, that leave empty the lives of those who play with them. The best things of life we ignore or scorn, because we cannot win the second best. We fret because our cup is small, rather than fill it and be happy. The world is beautiful but gives us no joy. We hunt the dark places that we may rail with more comfort. We are self-conscious, and self-centered and querulous, or we are self-satisfied and complacent, and get ourselves disliked.

We are like a man who starts to build a house without counting the cost, and has to stop at the basement and board it up. He can live in it, but without

sunshine, and with no view from the missing upper story. What is life worth if it has no high purpose? How can it be endured if we see no meaning in it, and have no faith that it is essentially good?

Modern man, in spite of all surface appearances to the contrary, is emerging from the domination of the material, and steadily gaining in moral control and spiritual life. Ethical considerations in matters of legislation, the advance of the cause of temperance, even by so drastic and superficial a method as prohibition, the spirit of sympathy and helpfulness as shown in the presence of great disaster, like stricken San Francisco and devastated Belgium, all show increasing realization of brotherhood. Even war, with its awful harvest of ruin and woe, is more a testimony of mistaken patriotism and blind devotion to country, than of willful hatred and brutal materialism. The sacrifice involved is sublime. It lacks what all things human lack: direction by the higher spirit that man allows to lie latent within him. Think not that religion, as taught and lived by Jesus has been tried and failed. It is made manifest that it has never been tried. The world has not outgrown Christianity. It has not yet approached its spirit. Man needs God,—all of God, as God needs all of man. All things are given us richly to enjoy, but to enjoy as children of God. Religion opens to us unending possibilities. We need, first of all, a mountainous faith in the goodness and the love of God, which will help us to bear all things, and dare all things. True religion gives us that faith. We may not expect to grasp it at once. Enough to know that we are seeking to do God's will. We go toward God when we withstand temptation, when we

choose and stand firmly by the right at whatever cost, when we are humble and patient, and do our best.

And the church. It is the hand-maid of religion. It is indispensable in the struggle for the higher life. We need it for the help it can give, and for what we can unitedly do through it. What church?

The church that best fits; the church that will most help; the church one can honestly join and loyally support. There are many from which to choose and it is for each seeker for the best in life to exercise choice with reference to his individual feelings and his deliberate judgment as to which is the best for him.

The Unitarian Church stands for a rational faith, and seeks fullness of life. It would cherish a fellowship imbued with the spirit of Jesus—which seeks to promote justice, goodness, humility and love. It has an honorable history and hallowed traditions. It asks your allegiance not for its own up-building, but that in it and through it you may do your part in promoting God's kingdom. For what you may receive from it, and for what you may contribute to it, it extends a welcoming hand.

The testimony to a religious awakening in France is so circumstantial and general, as not to be questioned. It seems not to be confined to any class, but to pervade all, though especially noticeable in those who face death in battle. The seriousness of life and the majesty of death deeply impress those who may at any moment be called upon to yield up life. Beneath the usually calm or even sunny surface the depths of sensitive natures are stirred, and the soul of the French people is troubled.

Very rarely does an individual merit such a memorial publication as the Sierra Club offered to the memory of its president, John Muir. In matter and in manner it was excellent and a credit to all concerned.

It is encouraging and significant that a book of real merit is appreciated even if its subject be serious. Dr. Bade's "The Old Testament in the Light of Today" is reported by Los Angeles booksellers as the "best seller."

The Western shore attracts from the Atlantic much that is best. Dr. Crothers, Prof. Palmer and Prest. Vincent have been greatly enjoyed and now comes Prof. Peabody, always awaited with eager interest.

Strange results follow fresh legislation. Up on Orleans Bar in Humboldt county, an Episcopal church has lately been erected, nearly all of which was sent over the mountains by parcels post. Merchants find they can supply their stores with stocks of goods at less cost by parcels post than by the ordinary commercial charges, and a mill requiring a large number of iron bars, bought discarded rails, cut them to regulation lengths and shipped them in by parcels post.

San Francisco's new City Hall excites great admiration. It is a very beautiful building and serviceable for its purpose. It combines fitness and exceptional charm in a marked degree, was erected in record time and no suggestion of graft has been heard. It is remarkably well lighted and in every way is a credit to the city.

The Public Library is fairly outlined by its steel skeleton and the granite beginnings suggest harmony with other

Civic Center buildings. The State building will soon be started, contributing to the beauty of the group and there seems good hope for a successful revival of the plan to erect a monumental municipal opera house.

The will of the late Henry F. Spenger of Santa Barbara distributed an estate of about a quarter of a million of dollars among about fifty personal legatees and eleven societies. The American Unitarian Association receives \$5,000. The Santa Barbara church, the Pacific Unitarian School for the Ministry, the Young Men's Christian Union of Boston, the Perkins Institute for the Blind, the Summerville Hospital and the Cottage Hospital of Santa Barbara, \$1,000 each, and the First Church of Summerville, Mass., the Children's Mission to the Children of the Destitute, Boston, the Christian Register and the Pacific Unitarian, \$500 each.

The bulk of the estate goes to a sister and the son and daughter of a deceased sister. Jim Chung (faithful servant) is given \$2,500.

Gratifying response to the appeal of the minister's committee on behalf of the Pacific Unitarian is to be reported. The first place on the roll of honor must be accorded to Rev. Walter G. Letham, of Victoria, who very promptly remitted for eight new subscribers. That striken Victoria, so engrossed, and so remote and rarely even referred to should show such interest and good will, is new proof that it is the unexpected that happens.

C. A. M.

The common problem, yours, mine, everyone's,
Is not to fancy what were fair in life,
Provided it could be—but finding just
What may be, then find how to make it fair
Up to our means—a very different thing.

—BROWNING.

Notes

April 4th was the anniversary of the birth, in 1810, of James Freeman Clarke who died at the age of 78. Of his life Phillips Brooks, Episcopal Bishop, said, "It was a living epistle to all the churches of Christ that are in Boston."

The Oakland Church adopted for its motto for the month of April the significant little poem of Edwin Markham:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout,
But love and I had the wit to win:
We drew a circle that took him in.

Good Friday services were held in the Unitarian Churches of San Francisco and in Berkeley, both of which were well attended, and impressive in the reverent atmosphere and the simple devotional feeling manifest in the readings, addresses and music.

Mrs. Abba French Ely, a pioneer member of the Santa Barbara Church, died on April 14th at the ripe age of 87. Her declining years were passed at the Cottage Hospital which she and her sister were largely instrumental in founding.

On the afternoon of April 24th Rev. H. E. B. Speight made a very acceptable address to the Society for Christian Work of the San Francisco Church, at the conclusion of which a pleasant reception was extended to him and Mrs. Speight.

Rev. Dr. Stopford A. Brooke of London died suddenly at the age of 84, on March 18th. Graduating from Trinity College, Dublin, he became curate of Marylebone in 1857. In 1886 he became minister of St. James Chapel. In 1872 he was appointed Chaplin in Ordinary to the Queen, and for twelve years drew large audiences at Bedford Chapel, Bloomsbury. In 1880 he succeeded from the Established church and from that date has been one of the foremost of Unitarian leaders. Until 1904 he preached at Little Portland Street Chapel, later he preached at Rosslyn Hill Chapel, but for the past ten years his health was not good and he has been less prominent as a preacher, but has given much time to literature, espec-

ially poetry, of which he was a fine appreciator and a keen critic. His son Stopford Wentworth Brooke was for several years settled over the First Church in Boston, and for a time was a most acceptable supply for the First Church in San Francisco. He returned to England about twelve years ago and served five years as a member of parliament.

In his sermon of April 2nd Rev. E. Stanton Hodgin, of Los Angeles, drew a vital lesson from the life of John Quincy Adams, whom he characterizes as the "Indispensable Man."

"It was in the United States House of Representatives, after he had retired from the Presidency, that John Quincy Adams demonstrated his real greatness. It was here that he gained the name, 'Old Man Eloquent' though he was lacking in all the essentials of the popular orator. The marks of old age were already upon him. He was short, rotund, rather awkward and not at all imposing. His voice was shrill and high-pitched. Yet with all these defects, no one ever measured swords with him in debate without being worsted in the encounter. He did not charm people, but held them by the force of his position. He was listened to by many with anxiety and apprehension, for he was like a scourging conscience that searches out the failings and shortcomings of men with unerring accuracy.

"He became the champion of the anti-slavery forces in Congress and around his head the battle waged with relentless fury.

"If you will visit the old Hall of Representatives in the Capitol Building today, you may see the silver star that is set in the marble floor that marks the spot where the 'Old Man Eloquent' fell at his post of duty like a good soldier, a tireless watchman of the public interests to the very last."

"The Gospel according to Emerson" was the general title given to a group of sermons by the Rev. Christopher Ruess given Sunday morning at the Unitarian Church, Fresno, during the month of April designated "the season of the newness" as was the transcendental period in American history of which Emerson

was the bright particular star. The subjects were:

Emerson's Great Heresy a Spiritual Declaration of Independence.

Emerson's Gospel of Success.

Emerson's Social Gospel.

Emerson on Immortality.

Emerson's Gospel as He Lived It.

At the close of each service the after-church class met for open discussion of the subject of the day.

Rev. J. D. O. Powers, of Seattle, in his sermon of April 2nd declared that Unitarianism had no new doctrine concerning God.

"We believe that God is life, infinite life," he said, "that He not only was in His universe once upon a time, but that He is in every atom of it and here and that He always will be in it in all time to come in this world and in all other worlds; we believe that He not only was in Jesus Christ, but that He has been in every other human being from the beginning of time to this present hour and that He always will be in us all."

"We therefore believe there is no limit to what any human being may become and may do in future ages as this divine in man slowly unfolds into living power. We believe that God is infinite spirit, infinite life, infinite love, infinite wisdom; that He is the source of all life, all wisdom, all power, all truth, all peace."

"We believe that all these are in and through us all, no matter what our race or color or belief, that they are governed by certain divine laws and that obedience of these laws will slowly unfold each of us into the image and power of the divine life."

"Religion in Life" is the title of the sermon to be preached before the annual gathering of social workers of the United States and Canada May 10-17, at Indianapolis, at the forty-third National Conference of Charities and Correction. The preacher will be Rev. Worth M. Tippy of the Madison Ave. Methodist Church, New York City. This is a gathering of representatives of all faiths.

The commission on federated movements of the Federal Council of Churches of Christ in America is arranging for a special meeting during the Conference of representatives of churches and others

interested in the social side of church work. The president of the Conference is Rev. Francis H. Gavisk, LL.D., of Indianapolis, a member of the Indian Board of State Charities. He is the first representative of the Catholic clergy to be president of the Conference. This organization has at times devoted itself largely to the consideration of the church and social service.

An incisive attack on the drink problem will be made by a special committee in Inebriety. At one of its several sessions Arthur Hunter of New York will speak on "Life Insurance and Drinking Habits," and Rev. Charles Stelzle upon the relation of the workingmen to the alcoholic problem. The committee report will relate to the attitude of large employers toward the use of alcohol. A lively bit of social description is expected when the Conference enters into a discussion of the theme "What we do when the breadwinner is intemperate."

The conference lasts eight days and brings together about 2500 delegates. It is divided into nine sections covering the major fields of practical social work. Churches and other religious organizations are cordially invited to send delegates.

Widening Circles.

If that thou

Throw in the water now a stone
Well wottest thou it will make anon
A little roundel as a circelle,
Peradventure as broad as a covèrle;
And right anon thou shalt see weel
That circelle cause another wheel,
And that the third, and so forth, brother,
Every circelle causing other
Much broader than himselfen was;
And thus, from roundel to compàss,
Each abuton oþer going
Y-causeth of oþers stirring
And multiplying evermo,
Till that it be so far y-go
That it at boþé brinkés be;
And right thus every word, iwis,
That loud or privy spoken is
Y-moveth first an hour about,
And of his moving, out of doubt,
Another air anon is moved,
As I have of the waters proved
That every circelle causeth other;
Right so of air, my lievé brother,
Every air another stirreth
More and more, and speech upheareth,
Or voice, or noise, or word, or soun'
Aye, through multiplication.

—CHAUCER.

Contributed**Some Foreign Missionaries**

By Francis Watry.

I recently attended a meeting held in the interest of foreign missions carried on by one of the largest of our Protestant churches. There were four bishops on the platform. Three of these addressed the meeting. It was not the topic that attracted me to the meeting, but the bishops. I had heretofore seen bishops of that order, but never four of them at one time. It reminded me very vividly of another meeting some twenty-five years ago at which seven bishops and three archbishops appeared. One of these archbishops was the speaker on that occasion, and in a most eloquent address he reminded his nearly two thousand hearers of the absolute authority given unto him and his colleagues when the keys of the kingdom of heaven were entrusted unto them. There was at least one there who was not convinced. They might hold the keys to one or more doors—who knows—but it seemed that doors of the kingdom that needed a key must open rather uncomfortable quarters.

The four bishops at this latest gathering had nothing to say about keys. They laid no claim to a special authority over us. But one of them told us that God was very unhappy on account of the hundreds of millions of precious souls in heathen lands who were doomed to eternal perdition unless the gospel of Christ was brought to them before it was too late, and that the way to make God happy was to send missionaries to them. It did not seem to occur to this speaker that God might feel somewhat distressed over present conditions in Europe where that same gospel has had full sway for so many centuries. If just now one had his choice of living either in Christian Europe or heathen China, it would be the part of wisdom to choose the latter even at the risk of that traditional eternal doom.

The second speaker at this meeting had been a missionary in India for twenty-six years. He was eloquent and dramatic in the presentation of his subject. He told us of the wonderful prog-

ress that had crowned the labors of himself and his associates. Three hundred and fifty thousand had been gathered into the fold. Another one hundred and fifty thousand were waiting to come in as soon as provisions could be made for their reception. There was no limit, he said, to what could be done there if only men and means could be provided. He was a master in the art of quickening the imagination and kindling the emotions of his hearers. And from the stories he told it seems evident that this is the way in which they capture and subdue the unthinking but imaginative Oriental. According to his own testimony the thinking people are not reached by their missionaries.

The third speaker had been a missionary in Africa for many years. He could not speak of such abundant success as did the bishop who had preceded him. Nevertheless the work in Africa was most encouraging. One of their greatest obstacles to success was in the work of the native medicine men who mislead and deceived the people most shamefully. Another difficulty they encountered in the presence of the Roman Catholic church which has been in the field for centuries and which he characterized as "galvanized heathenism." And then I wondered what the black man would think when he saw this antagonism between Christian churches while some one would read to him: "By this shall all men know that ye are my disciples if ye have love for one another."

But what interested me most in this last address was the account the speaker gave of his arrival in Africa, and especially of how he was carried by the natives to his destination, a distance of three hundred miles. Carried? Yes, carried. How times have changed since Jesus said: "Go ye into all the world." I have searched, and searched in vain, for a word from the Master saying: "Get yourselves carried." It is everywhere said: "Go." He ever obeyed his own injunction, except once. On that occasion he sent his disciples to bring him an ass to ride on. Was it because he had too much respect for his fellow-man to ride on his back? Or was he wise enough to know that only an ass would carry him?

A Tribute to Rev. Charles E. St. John, D. D.

Joseph H. Crooker.

I was never intimately associated with Dr. St. John, but for over twenty-five years I have met him frequently as a friend. I have heard him speak many times, and I have read many of his writings. My early impressions of him have been abundantly confirmed by the passing years. He seemed to me at the very first a remarkably strong character, with definite opinions and decided convictions; with both resolute will and gracious spirit, perfectly frank and absolutely fearless, with the zeal of an apostle and the tenderness of a disciple; a man who was always active, who was never discouraged, and who found joy in facing obstacles and overcoming difficulties.

Dr. St. John knew from the beginning and from the inside, both the many hardships and limitations and also the innumerable opportunities and rich compensations of the Christian ministry. He was the son of a minister, born on the frontier and bred in a deeply religious home, and as a youth he realized that his liberal faith was that of a minority and regarded with suspicion by a majority of the people in his community. Such an environment has some disadvantages, but it also has many advantages. It fosters deep reasoning and clear thinking. It compels independence and manliness. It makes for both a charitable temper and an aggressive enthusiasm in matters pertaining to religion.

Our friend was given an adequate preparation for the ministry. His academic equipment was abundant and accurate. He studied enough to learn the methods and master the results of scholarship. He knew how to handle books and possess himself of their treasure, but he kept the independence of the spirit. He never became the slave of texts or treatises nor did the authority of the schools ever put bounds to his freedom of thought. To the last, he was a scholar with open mind, hospitable spirit and inquiring temper. He was ever ready to learn and also to unlearn; ever reverent of old

opinions but always ready to revise or reject them when the Spirit of the Lord so directed.

Dr. St. John was fortunate in his fields of labor. What could be finer for a young man, just entering the ministry, than to have his first opportunity for religious work in a town like Northampton, full of interesting and inspiring historic associations, even the traditions of the mighty preacher, Jonathan Edwards, full of people with the best New England culture and custom, and also full of the fresh life and academic atmosphere of South College. Then to Pittsburgh, a city of bustling business and religious bigotry: What a challenge! The scholar must come out of his study and become the leader of men. The representation of Liberal Christianity must demonstrate that religion and science are friends; that freedom and worship are not antagonistic, and that there is a better way than that of dogma and sect. And splendidly did he meet the challenge, so that he left behind him a substantial monument as evidence of his activity, wisdom, and constructive piety. Then to the larger tasks as Secretary of the American Unitarian Association. Here was full scope for his mature power and his boundless enthusiasm. Here was constant demand for his aggressive leadership which was sane and fruitful. Here were endless opportunities for his stirring eloquence in behalf of religion as an everlasting reality. Alas, too zealous for his own good! That sturdy body could not endure everything. But disease could not long repress the dauntless spirit, nor a lessened physical strength long keep in bondage, the gift of prophecy.

Then, last of all, he came to the historic church, rich in noble associations, succeeding men of large worth and wide fame; and here he quickly became the leader of a congregation, notable for its good works and eminent men and women. Though frail in body and with resources that always had to be carefully husbanded, what a work he accomplished in the city of Brotherly Love! It was marvellous how he impressed himself upon his people, so that they forgot his infirmity and saw only

the masterful and eloquent man of God, with a profound message that won their reason and moved their conscience. How courageously he resisted the cheap sensationalism of popular evangelism and not only brought new prosperity to his church, but compelled opponents to respect his piety and sincerity. How he went right on with his study and his work with no words of complaint, with no allusion to his misfortune, but with ever increasing demonstrations of faith and hope.

Dr. St. John was, indeed, a remarkable man in many ways. Religion was to him the habit of his daily life; nothing merely professional in his ministerial services; nothing superficial or artful in his piety; nothing spectacular or sensational in his pulpit manners, a natural man, to whom spiritual verities seemed as natural as life; being, in fact, the real life. In his personality, the spirit of the Puritan and the Covenanter was evident; a stern and serious theory and habit of life, through which, however, beat a loving heart and glowed the warmth of an affectionate friend. He was never effusive in manner but always loyal, keeping his word inviolate and more abundant in kind acts than in soft phrases; with no boisterous laughter but endless smiles and constant good cheer. He expected much of his friends but he, himself, gave more in return. He wore no mask; he indulged in no flattery; he sought no honors; he permitted no unseemly praise, and yet, he highly valued the good opinion of his associates. Dr. St. John combined strength and gentleness; great courage and wide charity; an enthusiasm that burned like a flame and a calm judgment that no prejudice or sophistry could distort; an indomitable will and respect for the opinions and rights of others; a strict sense of justice and a spirit of compassion; a profound conviction that made him eloquent and a tolerant temper that kept him from bigotry. He did small things in a noble way and he felt both the solemnity and the ecstasy of large duties and sublime truths. We rejoice in him as a noble example of a Christian gentleman.

The Evolution of Democracy

James H. G. Chapple, Berkeley.

"Democracy is the silliest of fetishes," said the noted Dean Inge, Anglican clergyman of London, sometime ago. The capitalist press lost no time in cabling the remark around the world. A fitting commentary on the Dean's sentence might have been that "Inge was the silliest of Deans." It is too late in the day to attack Democracy. It might be safe to do so in London where the State Church is the champion of Privilege and Aristocracy. It might be the correct thing to attack Democracy in the land where for over a century benches of Bishops in the "House of Lords" have consistently voted against every reform brought forward on behalf of the people. But we hope ere this the celebrated Dean has awakened to the fact that Democracy has come to stay. That is—the little of Democracy that we have. So far the most progressive countries have only touched the fringe of Democracy. But the cessation of the war will place us right at the portals of the finest Democratic movements the world has ever seen. It has been said that at the root of the matter this war is a fight against the extension of the Democratic spirit. That is so. In the evolution of governments we have come to the cross roads—we have now to choose as our guide either the Napoleonic "will-to-power" of Nietzsche and which we at last detect in all monarchic, militarist and capitalist ideals—either this or the Democratic spirit as embodied in the "soul of the people." This is the supreme choice. We are rapidly approaching the point where we shall be called upon to take sides. For the writer, the decision has long ago been made. Once allow the mind to be made up on the point at issue: that there can be no real religion that can release you from economic conditions and you at once side with Democracy. As in most things there is a "true" and a "false." There is a false Democratic aim that would pull every man down to the average. There is also the true Democracy where all men are urged up to

the full capacity of service and achievement. When the pure Democratic state arrives, we shall develop the finest individualism. Oscar Wilde has pointed out that capitalist conditions has really harmed individualism and obscured it, by confusing a man with what he possesses. So that man thought that the important thing was to have and did not know that the important thing is to be. The true perfection of man lies not in what man has, but in what man is. Thousands of unthinking people in New Zealand pride themselves in fancying their little Dominion in the South Seas is the finest Democracy in the world. But it is not a Democracy at all. America is not a Democracy, either! An American writer has written a book called "Our Benevolent Feudalism," and there you have it. Mr. James Bryce has written a standard work called "The American Commonwealth," and the title itself is wrong. There is no more commonwealth in America than there is in New Zealand. Had Mr. Bryce called his work "The American Private-wealth," it would have been correct. For Democracy means not only freedom in a political sense, but also in an industrial sense, while one-sixth of the American wealth is held by small and powerful interests, in what true sense can it be called a commonwealth? Like the word Democracy it is a splendid word to roll off the tongue, while the resources of nature are locked up by title-deeds of private ownership and over three millions of "hobos" (a conservative estimate) roaming about from State to State out of employment there can be neither commonwealth nor Democracy. But Democracy is getting a new spiritual revelation and the war will give it vim and impetus. At the present time there is dawning upon men's minds—yes, and women's, too—a new religious idea linked with humanitarianism and Democracy and a new civilization is about to be born into the world. So far in the evolution of Democracy—the State has become the autocrat—the Divine Right of Kings has been shaken off and the divine right of State has taken its place. What we de-

mand now is the divine "right of the people."

Hegel once said: "Progress is chiefly from one to the many." That is right and corresponds to Herbert Spencer's evolutionary law, "From Homogeneity to Heterogeneity." If Democracy is government by the people, as distinguished from aristocracy, then America must step on and up. Over a century ago France caught from America the spirit of freedom. Let the whole world now catch the expansion along every line of freedom. It is as well to keenly remember at this crisis that a military democracy can never be anything else but a sugared despotism. The dollar-aristocracy, all too rampant, has to be routed and succeeded by pure Democracy. The principle of Justinian is quite modern in its crisp freshness: "What concerns all must be approved by all." We have today reached the highest point in man's evolution—the unfolding of the mind! Mind has now become the social factor and pure Democracy is its final triumph. This stage means the culture of universalism. It means the sinking of petty patriotisms into one mighty patriotism. It means the rapid spreading of great and magnanimous ideals. It means the rise of women. There can be no real Democracy with one-half of the human race excluded. Europe at the present time is more than sufficient argument for the failure of masculinism. Had women ruled the world they could not have landed things in more dire distress than the "international murder and sabotage" now going on and which is misnamed militarism and war. Women entering the political, social, ethical and intellectual arena will give to human affairs the touch of piety, gentility, mercy and morality so much needed to sweeten life wholly. There is something better for this planet than the present blind, groping, grabbing, snarling, elbowing and killing.

All this should be of great interest to Unitarians. True to their tradition, they must be the first and not the last to move. The questions of the day must burn into their souls! They must ask themselves: Is there no rational world

order? Must a few human souls flourish at the expense of multitudes of human souls? Must the happiness and luxury of a few privileged souls be founded on the multitudes' misery? Is there no universal and redeeming thought? Are there no beautiful visions of God or good? Our glorious truth of the "Divinity of Man" is in its very essence the spirit of Democracy. The Divine Spirit spread over the whole human race. What an inspiration for Democracy! To me—to help forward the spirit of Democracy is to co-operate with God. The industrial groaning and struggling at the present time is the striving, travailing and struggling of the Divine Spirit. To help in this may not be a popular work, but what of that?

"They never die who fall
In a great cause. The block may drink their gore,
Their heads may sodden in the sun, their limbs
Be strung to city gates and castle walls,
But still their spirit walks abroad. Tho'
years
Elapse and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all and turn the world
At last to progress!"

The day returns, and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.—R. L. Stevenson.

Daily Blessings.

I have found 'tis good to note
The blessing that is mine each day;
For happiness is vainly sought
In some dim future far away.

—AMELIA E. BARR.

Conquering.

Conquering
May prove as lordly and complete a thing
In lifting upward as in crushing low.

MRS. BROWNING.

Potestas Populi.

Lo! 'tis a mighty structure that waits its doom,
Proudly it rears its lofty pinnacles above
Where pride and vanity so long have dwelt enthroned,
And wealth and luxury have dried the springs of love.
Bright in the fading light of many a glorious day,
Its gay embattlements have gleamed across the plain,
From rich and purple shades, with amber light they glow,
Till fragrant evening soothes the earth to rest again.
The song of birds is hushed. The brightness fades away.
Swift comes the darkness and the mystery of night,
Some vague uneasy terror chills the careless throng
That pays its empty homage to the Throne of MIGHT.
Seeking the pillars which support the stately pile,
The mighty DEMOS gropes his dark unseeming way,
His strength is as the strength of all the heroes bold
Whom Homer loved to praise in grand and solemn lay.
As yet his iron muscles scarce have felt the strain
Of action. And his power is to himself unknown.
His heart is heavy with the crushing wrongs of years;
Injustice steels his will till all be overthrown.
But he is blind. Alas! how blind his groping hands,
His useless passion and his dull and sightless eyes.
Blind strength! that still awaits some gentle guiding hand,
Some loving heart to help the noble sacrifice.
Ah, DEMOS! great thy power and greater, grander still
The noble purpose which shall bid oppression cease;
That from the ruins of the "HOUSE OF MIGHT" may come
Fraternity and freedom, hand in hand with Peace!

DORA V. B. CHAPPLER.

Love's Retrospect.

LOVE will grow deeper as the soul looks back
With tender gaze upon life's bygone track;
And sees a Father's hand has led the way,
And let the hindering thorns and briars grow,
And taken friends who cheered our earlier day,
Nor suffered life too evenly to flow.

O blessed retrospect!
E'en now thou may'st reflect
On what thy joy shall be, when thou the whole
dost know.

Church Attendance and the Social Mind

By Christopher Ruess,
Minister Unitarian Church, Fresno, Cal.

What does the admitted general decline in church attendance in our day signify? I view this question both as a layman and as a minister, for though trained for the ministry I have spent ten years in lay work thus far in my life and less than three years in church work. I believe that I understand both the point of view of the layman and that of the minister.

First of all, let us understand clearly the difference between the church and religion. Both are outgrowths of human nature as God has made it, for men are incurably religious, and they inevitably organize and establish institutions to express their religiousness. Yet I have found in my social work that religion unites where the churches divide men, and that all men are more religious than they think. I never take any man seriously who tells me that he has no religion, no philosophy of life, no beliefs, for no man can live twenty-four hours without living out his religion, his philosophy, and his beliefs, that is, the vital ones. Of course, there has been a great deal associated with the word religion which has had almost nothing to do with life; I do not call that religion, it is an excrecence; to believe in eternal life, for instance, is one thing, and does effect a man's attitude toward this present life, but to have a geography of a next world is entirely unnecessary and has nothing to do with life in most instances.

Religion is the soul, while the church is the body, and as you and I have many bodies and wear one out about once in seven years, so religion has had many bodies in human history and will have many more, and the time may come when not a single one of the existing churches will be alive, yet religion will not be dead. It will have created new and better churches.

In the second place, let us be reasonable about church attendance. I do not think that the ages or the countries in which everyone has attended church have necessarily been the most moral or

the most spiritual. Once people went to church universally because they had nothing else to do on Sunday and were afraid to stay away, either through fear of Dante's kind of a hell, which many of us now think a slander on God, or through fear of public opinion. Many as children were forced to go to church all day long on Sunday, with a walk in the cemetery in the odd hours between services as the only permitted recreation; and when they grew up and became free they were inclined to boycott the church ever after. I used to meet boys at Harvard brought up on compulsory religion, who with a voluntary chapel system there would boast that they had gone all through college and had never once crossed the chapel threshold. Is it not better to have people go to church because they have a religious feeling, even though fewer go to church, than to have the whole population go to church as a form and under compulsion?

In the third place, we live in a time of general irreverence. Church, state and society until the last century simply sat down on the soul of man, the middle ages were ruling the modern man, and the soul of man rebelled. We have lost our superstitious faith in priests, and doctors, too, and laws and customs in general. We appeal from authority to truth; we take truth for authority and not authority for truth. We do not wish to do anything now just because our great grandfathers did it. The church must be the church of today if it is to command the allegiance of the men of today. Many churches are dying or tottering or being undermined simply because they are out of place, they belong to the middle ages, not to the twentieth century. Each century should change the church into a church of that century, a living church.

I might go on to give other explanations, as that many churches are not honest with the people, or that many preachers do not preach what the people think they really believe, or that the church can no longer as a mere entertainer and time-killer compete with the Sunday newspaper and the moving picture show and the automobile rage, or that we live

in a strenuous and materialistic chapter of human history when not only the church but the best in music, in the drama, in reading, is crowded out by our wildly strenuous living.

However, I would rather talk of the real defect both in the church and in men that causes this question to be so often asked. It is this. We live in a social century when the magic word is "together," a century when religion, like everything else must be social, when God must be Father of all sorts and conditions of men as equally his dear children and when the need of the world is to realize the Fatherhood of God in the brotherhood of man. Render unto the individual what belongs to the individual and render unto the human family what belongs to it and to every human being as a member of the family. Our churches are not socialized.

You who think that you are socialized, I urge you to go into the church and help to socialize it, and if that is impossible in one church, try it in a more flexible institution, one that responds to the time, and grows with the growing race. But we need social-minded men to make the social-hearted church.

Too many people think that religion is a private affair. Can't I be good without going to church? is their question. Yes, you can be negatively good, but that is an outgrown idea of goodness. You are not a whole man if you are not a social man. A church is here not for your petty sake alone, but for that of the community of men, to bring about the kingdom of God, which is not a Robinson Crusoe affair. You are an unhar vested horse and you can't pull much at all until you learn to pull together with other people; your freedom is what Hobbes well called "the freedom of the wild ass."

Make Thyself of Worth.

Beware lest thou, from sloth, that would appear
But lowliness of mind, with joy proclaim
Thy want of worth; a charge thou couldst not
hear

From other lips, without a blush of shame,
Or pride indignant; then be thine the blame,
And make thyself of worth.

—CARLOS WILCOX.

Salt Lake Church

Editor PACIFIC UNITARIAN,

Dear Sir: Since the last communication from here our pastor has given us a series of six sermons on "Attitudes Toward Life."

A World to be Feared—Watch It.

A World to be Endured—Bear It.

A World to be met with Caution—
Hoard It.

A World to be met with Abandonment
—Spent It.

A World of Happiness—Enjoy It.

A World of Duty—Do It.

In addition to his church duties, his outside engagements consisted of an address before the "Ladies' Literary Society" on "In Quest of an Economic System," and before a "Club of Young Bank Clerks" on "A Man's Job."

The annual business meeting and dinner of the Society took place on April 19th, and the budget for the coming year includes items for interior decorations and purchasing new hymn books. The old books are not worn out, but they are like many other things in this advancing age,—far behind the times.

It became definitely known to many of the Society that Rev. John Malick came to the church three years ago, agreeing to accept the position and receive for his services the amount furnished by the A. U. A. and whatever the Society here could do for him; which has been very little. The trustees set a sum in the budget which they hoped could be paid to him, but stated they could not guarantee that amount, and that in the past, when a definite price had been agreed upon for the minister they had been obliged to make up the deficit out of their own pockets. The A. U. A. having reduced the amount it was paying, it was the sense of the Society that whatever sum was considered should be paid him should be positively known to him, and Mr. James H. Wolfe was appointed to raise the money, with the understanding that such subscriptions should be for the minister's salary and pledged to be used for that purpose solely.

This action was heartily approved, and the first one to give her name for the purpose was a poor widow, whose mite is one-tenth as large as the subscription of one of the wealthiest members. It is the same old, old story, eternally repeated throughout the centuries. The foundation of the Church of Christ is still the poor and meek of the earth, and not the rich, who usurp the chief places now, as always.

The society is small in numbers, but is composed of men and women who work together in harmony,—all disturbing elements having been weeded out during the years they have had to struggle along against great odds. It is impossible for those not in the society to realize what an up hill fight it is. In this inter-mountain region, covering three States, which are so large that the New England States could be set in one corner and lost to sight, there is today only one Unitarian Church open. You remember the story of the woman who tried to sweep the Atlantic Ocean out of her door yard. It was pitiful to those few who sympathized with her, but laughable for the rest.

It is not easy to pick out among such sincere workers any who have done the most, but the Terasurer is worthy of mention. Mr. Edwin G. Brown took that office last year when the society was in debt, and at the annual meeting two years ago startled his hearers with the announcement that he had paid the last note in full a few days before. With a decreasing revenue he had managed the finances so capably that he had met all other obligations as they became due and paid off the indebtedness a little at a time from what he saved that could have been honestly frittered away by a less competent treasurer. The society placed implicit confidence in him and he repaid it by gratuitous service of great value.

Another of the quiet, earnest workers is Mrs. Ernest M. Fowler. With the burdens of maternity and an increasing family to attend to, she has occupied the position of pianist, and, like Captain Brown, her gratuitous services are financially greater than that of the heaviest contributor to the church funds. Another is Mrs. Frank Fowler, who has

given her time and attention to the Sunday school, and while it is small in numbers it is doubtful if there is a more earnest, interested band of scholars to be found any place. She has abandoned the ordinary routine of Sunday school work, and is teaching them from the works and doings of the live ones of the day. Her last advance (there is no retrograde with her), is an orchestra of several pieces, from members of the school, and in this she is ably assisted by the pastor's wife, Mrs. John Malick. Mrs. Frank Fowler's husband is one of the professors of the Utah University who resigned at the dictates of his conscience against the control of the University by a religious organization, and sacrificed his beautiful home and happy life here for freedom of thought and expression.

Mr. J. A. Wolfe is another worker in the Sunday school and Mrs. D. F. Clark has the kindergarten class.

The Women's Auxiliary is something unique,—and to be proud of. They have labored so long and so faithfully together that each one has found her particular place in the ranks and all are as one in efficiency, and they accomplish wonders. Their motto is "Never Give Up"; and though often tired and discouraged, each call finds every one at her post, a true band of veterans. Where each is an expert and each an enthusiast, I can only take my hat off to them all in admiration, and in praise.

When the society was organized here it was considered a good financial move to build a hall, that would be a source of revenue as well as a meeting place, and a large part of the revenues of the society is from the rental of the building. This was good for those days, but lately other and better halls and lecture rooms have been constructed, and Unity Hall is not in very great demand. Now, it is only a poor hall, without carpet, or pews or organ or decorations, and newcomers, after one or two visits, hunt other places of worship that contain those things which appeal to their sense of fitness. It is hoped that the building and site may be sold and a church constructed soon which will be worthy of the society.

Respectfully,

E. C. McCLELLAND.

In Memoriam

Stephen N. Wyckoff

On March 31st, Stephen N. Wyckoff, one of the most valued, honored and loved member of the Berkeley Church, suddenly passed away. Although his health had been impaired for two years or more, it was not suspected that death was imminent.

Mr. Wyckoff was born 68 years ago, and he had been a resident of California for some 46 years. Residing at first in Santa Cruz county, he came later to San Francisco, and for 22 years was one of the prominent and influential citizens of Berkeley.

The key-note of his life was service. No question of public interest, municipal, state, or national, failed to enlist his solicitous attention. He sought, by personal effort, and by suggestion and stimulation of the effort of others, to promote every measure or movement tending to the public good, and to defeat every proposal or project of questionable import. He kept wisely informed on all topics of the day. His greatest activity was in the local field, because he believed that the most effective good could there be accomplished. Everything that looked to the betterment of polities, of business, or of the social and industrial order had his sympathy and encouragement. He was a member of the Berkeley Lincoln-Roosevelt League, that broke the ground for the National Progressive Party; he was for a number of years secretary of the Berkeley Chamber of Commerce, in its formative times; he was a member of the Board of Freeholders that framed the Berkeley Charter of 1908, and the author of many important features thereof; he was a charter member of the Berkeley City Club. Nor do these items exhaust his civic connections and activities; for he was constantly alert and sedulously at work to promote the scope and influence of the schools, of the churches, of the morality, health and happiness of the community. His was the best type of citizenship, always serving, unselfishly and without stint.

What Mr. Wyckoff was in the community at large, he was also within the fellowship of the Unitarian Church.

Coming to Berkeley while services were still being conducted in a rented hall, he was one of the leaders in acquiring a permanent site and in erecting the church edifice. And in every detail of the construction and financing the building, of the administration of its affairs during all the years, and of the activities that have centered thereabout or have emanated therefrom, he has been a guiding spirit. By common agreement it would be held that Mr. Wyckoff was the most useful member of the Berkeley Church. But in order to occupy this position he needs must be heartily interested in the cause of the Unitarian Church at large. As he was the typical citizen, so was he the typical church member.

Cordelia Seavey Sterling

On April 14th, at the home of her daughter, the Rancho Verde, near Victorville, one of the best beloved women of Redlands passed from the scene of many beneficent activities.

In 1900 with her husband, the late E. C. Sterling, she came to Redlands to a beautiful home on Crescent Avenue where they lived until 1911 when Mr. Sterling died. Since that time a good part of her time was passed abroad, but she later returned and again took up her philanthropic work. She gave up the care of her house that she might be free for her life work, passing a part of her time with relatives and living at a hotel when in Redlands.

For many years she has practically given her life to helping the Indians of Southern California. She was the mainstay of a strong Indian society at Redlands, which helped in all good works for the Indian in the various reservations, helping them to become self-supporting and dependent. Much was accomplished for their comfort and general welfare. It was found that the greatest need was occupation for the women, whereby money could be earned. Mrs. Sterling decided that the making of lace would fit their minds and natural deftness of hand, better than anything else. She undertook the task of its introduction as a reservation industry, balancing her enthusiasm with practical good sense in

reference to plans and methods. In this purpose she was very successful. The women adapted themselves to the unfamiliar work in a marvellous manner. Mrs. Sterling, with her wide acquaintance was able to market the product to good advantage. While this work was her especial care she gave much time to church and club work, and to the cultivation of community interest in literature, art and music. She was an ardent supporter of the Horticultural Society, and took a very active part in annual flower shows. To every philanthropy she was a friend, and she never failed in doing her full share in anything that could be of help to the community.

She combined fine tact and sympathy for the beautiful with great democracy of heart and spirit, and was keenly alive to her responsibility. Rarely do ability to serve and readiness to act conjoin in one individual. Her ample means she held in firm control. They did not engross or burden her. She used them freely and wisely, and she accomplished much. That she won the regard of all came as a result not sought, but the natural return for her unselfishness and great measure of service.

She was a good friend to our Unitarian Church at Redlands and will be sincerely mourned by her associates. Full of years and active to the last she goes to her rest with the sincere respect and affectionate regard of the community which she served so devotedly.

The Paths of Peace

I sought for peace in lonely lanes
For many a fruitless day.
I said, "What boots it for my pains,
Peace comes not down this way."

I sought for peace in labors long,
Through endless weary hours.
I builded me a castle strong,
With citadels and towers.

Behind those silent battlements,
Within a cloistered cell,
I suffered Nature's grim intents,—
The pangs of earthly hell.

At last I rode forth from the gate:
Would torment never cease?
I tilted Wrong, I challenged Hate:—
Lo, in my heart rode Peace!

—RICHARD WARNER BORST.

News

The Unitarian Club

On April 13th, at the University Club, the Unitarian Club of California held a meeting in honor of the new President of Stanford, Dr. Ray Lyman Wilbur. It was known as Stanford Night, and the only other invited guest was Mr. Leland W. Cutler, President of the Alumni Association. Dr. Wilbur, the third President of the University, is a graduate of Stanford, who chose medicine for his profession, and who achieved high standing in practice before being chosen as President of Lane Hospital, the medical department of the University.

Upon the retirement of Dr. Branner, the question of the succession became a matter of deep interest. After the most careful consideration the choice fell upon Dr. Wilbur who had given evidence of uncommon executive ability in his management of the hospital, and who was thoroughly familiar with conditions at Stanford and with its purposes and needs. His selection met the warm approval of the Alumni, and the faculty, and he begins his administration under very favorable and encouraging circumstances. He is full of energy, seems possessed of great tact, and assumes his place with a full consciousness of all it involves, but not overburdened with responsibility and concern. He is one of the straight-forward, self-reliant sort of men who goes steadily on, as a part of the day's work, without being paralysed by the seriousness of his undertaking.

He talked easily and sensibly of educational defects and needs, and left no one in doubt that he would do what he was able to do, and that he would not be crushed by dwelling on what he could not do.

His address was well received, and he strengthened confidence in the wisdom of those who had placed at the head of Stanford a man of unbounded loyalty to it, who had in his own life demonstrated and justified its traditions.

Dr. Wilbur had just returned from Los Angeles where he had been entertained at a dinner attended by 500 of the Alumni. He had also lately visited

Eastern Washington to join in an installation of a college head, and then to Seattle where his fellow-alumnus, Dr. Suzzalo, had been placed at the head of the University of Washington. He feels that if he can survive the social demands of the first year he may be able to reach old age on the discharge of his ordinary university duties.

Mr. Leland W. Cutler, a successful business man, at the head of the Alumni, spoke sympathetically of the Stanford spirit, and of its development during the momentous years of college life. He alluded to the significant work, at this critical junction of world history, of one of the Stanford Alumni, Mr. Herbert C. Hoover and to others of their body who had distinguished themselves in other fields of usefulness.

He said: President Wilbur has told you something of his ideals of service. We want you to know that, in applying those ideals to the needs of every day, he has at his command an army of loyal Alumni, in sympathy with the Stanford inspiration and imbued with the Stanford spirit.

And we pledge to you, gentlemen, in the carrying out of every good enterprise, the co-operation of a concentrated Stanford spirit, a spirit which we all have in our hearts and which Mr. Chas. K. Field has embodied in these words:

"In loyalty to Stanford,—to the whole University—by word and deed, always, by silence, even, when speech were disloyal; in honoring Stanford people to the measure of their loyalty and no more; in building with the builders through faith in the Stanford plan; in making every best effort spell Stanford before another name; in planting no seed in Stanford ground without hope of flower somewhere; and for the sake of these things reverencing the sentiment that gave the Stanford opportunity; therein lies the beginning but not the end, of the Stanford spirit."

The President of the University of California regretted that other engagements precluded his ability to greet President Wilbur. In his absence Dean Earl M. Wilbur, of the Pacific Unitarian School for the Ministry, was called upon to extend a greeting to the other Dr.

Wilbur. In doing so he alluded to the marked growth of interest in higher education, citing the alarm that was felt for the future of the State University when a more liberally-endowed university was established. Time had shown all fears groundless. Both universities had steadily and wonderfully grown, and all rivalry had been harmonious and beneficial.

Mr. Dutton was called upon to speak for old Cambridge (England) to new Stanford. In setting forth the difference in spirit he said it seemed to be accepted at Cambridge that no one on entering should have much knowledge of English, and that those who left should never be heard from. He warmly welcomed Dr. Wilbur, and fittingly alluded to a circular he had that day received asking him to favor a "business man for the Chief Executive." He cited various college presidents who seemed at least the equal of any business man, and expressed confidence in and admiration for the present National Executive.

The next meeting of the Club will probably be held on Monday, May 15th, and the guest of honor will be Professor Francis Greenleaf Peabody, of Harvard University, who will be asked to interpret the signs of the times at home and abroad.

San Jose Women's Alliance

The annual meeting of the Unitarian teen regular meetings, were held, and church parlors at 2 o'clock on the afternoon of April 6th. The reports showed the past year a most successful one in all departments. The Alliance has grown in numbers, and in spiritual outlook. And more interest has been shown along all lines of work. Nineteen regular meeting were held, and two specially-called ones. Seven social afternoons at homes of members were well attended, and one at the Pratt Home, where several of our members reside, was a most enjoyable affair. Other activities have included three public receptions to honored members, three dinners, and decorating the church each Sunday for service.

At the beginning of the year it was decided to have a box for free-will offer-

ings to raise necessary funds instead of resorting to bazaars or sales of any kind. This special fund has seemed to be always ready in time of need, and has enabled the members to meet all financial obligations. We consider it the most satisfactory way of raising money. We have expended over \$200 during the past year—part for maintaining our singers, \$15 to the Divinity school at Berkeley, a monthly donation to the depot matron, dues to the National Alliance and National Temperance Society and various other calls. The Alliance has at all times responded to civic needs, and gave \$45 to the Home for Unemployed the past winter—the largest sum given by any woman's organization outside the Woman's Club—contributing also to "Baby Week" at the recent Exposition. Our attendance has been exceptionally good.

A class in metaphysical study, led by Mrs. L. B. Wilson, has attracted an increasing number of interested members. This meets every two weeks.

The Pomona Church

The following account of the origin and early days of the church at Pomona appeared in the columns of a late number of the Pomona Progress:

Early in 1888 a few earnest Christians feeling the need of a church, allowing perfect liberty of thought and belief, united for that purpose and called upon the American Unitarian association for assistance. The association sent the Rev. Oscar Clute to their assistance and in July of that year the First Unitarian society of Pomona was organized.

The first board of trustees of the new church was composed of Stoddard Jess, B. J. Ferbush, Mrs. J. C. Thomas, Miss A. L. Cushing and Geo. E. Ross.

The first pastor was the Rev. Oscar Clute. The meetings of the society from the time of its organization till 1893 were held in public halls. In that year the present delightful church home on the corner of Main and Center streets was completed.

This church has never been large, but has maintained a membership of about 75 during the 28 years of its life. It

has not entered into any aggressive campaign for members, but has always gladly welcomed any who came no matter what might be their religious belief.

For a number of years through its Outlook club it has maintained a free platform, where all questions of interest to the public could be discussed with perfect liberty no matter what religious, political or scientific opinions the speaker had.

The church has several times during its existence passed through long periods without a pastor, and is now just at the end of one of these periods. Its pulpit for the next year will be filled by the Rev. Francis Watry.

Pacific Coast Conference

The annual conference of our Pacific Coast churches will be held at the church in San Diego during the second week of May. The program has been so arranged that full opportunity will be given for appreciation of the very attractive exposition. Sessions will be held in the forenoon and evening, leaving the afternoon free for sight-seeing and enjoyment. This combination of privileges it is hoped will insure a good attendance. The conference will be real and not in any sense perfunctory. It is proposed to consider matters of vital interest to church life and by comparing experiences, and genuine conference as to purpose and methods, to broaden, deepen and strengthen religious life in our churches.

San Diego can be reached at least expense by water. The steamer "President" leaves on May 5th, reaching San Diego on Sunday. The round trip fare is \$17, including meals. Stop over privileges at Los Angeles on return trip.

By rail the round trip, leaving San Francisco at 4 p. m. on Friday or Saturday, will cost, including berth, \$28.75.

The hospitable Unitarians of San Diego are planning daily lunches for delegates and ministers and auto rides for the afternoon.

The conference sermon, by Rev. H. E. B. Speight will be on Tuesday evening. There will be sessions Wednesday, Thursday and Friday mornings and on Wednesday and Thursday evenings.

Sermon Selection**The Child in the Midst**

Rev. Benjamin A. Goodridge.

Conclusion of sermon of March 5th, 1916:

"All things," said Froebel, "live and have their being in and through God. It is the life work of all things to unfold their divine being. It is the special life work of man to unfold his divine being—to reveal it, to make it active, with self-determination and freedom. Education, therefore, consists in leading man to a pure, conscious, and free representation of the inner law of divine unity, and in teaching him ways and means thereto."

And what is that but to say over again, less simply, what Jesus had said to his disciples: "The kingdom of heaven is within you." It was altogether in the spirit of Jesus that Froebel undertook the education of children. He saw in each one of them the seed of divine being. It was to be nourished and developed from within. There is no interpretation of man or nature except the spiritual interpretation, and there is therefore no education except religious education.

It cannot be that we accept this idea of education as the true one, for it is not to the religious training of our children that we give our most serious attention. Some of us give it no attention at all. We make no attempt in our dealing with the child at home to show him divine meanings in his little world of experience. We postpone all that until he is old enough to go to Sunday school. And when the time of Sunday school attendance comes, we pay precious little attention to what kind of a Sunday school it is, and do not know whether the child is getting the right sort of spiritual instruction or not. He soon sees that the Sunday school is not a very important institution, in our estimation, and he governs himself accordingly. He goes when he feels like it, and he stays away when he likes to do something else better, which is the larger part of the time. If he doesn't like the Sunday school

where he belongs, he goes with his chum to one where he doesn't belong. After a brief and desultory course, the results of which in religious development are almost nothing, he graduates out of the Christian Sunday school into paganism.

Very decent paganism it is, we must admit. But paganism it is, none the less. For it has not the idea of life developed from within—a divine thing, a heavenly kingdom—as the simple religion of Jesus teaches.

They do not deal so very badly with life—these young pagans that we are raising up. They are honest and kind and courageous—not much given to self-sacrifice, but capable of it, when there is great need. But they live almost wholly in the externals, and do not seem to think much about the spiritual significance of the world of nature and human nature.

I suppose our carelessness about the religious training of children is largely a reaction from the mistaken zeal of generations previous. Our fathers were sure that we are all born wicked into a wicked world, and that the chances were good that we would get into a place that was worse yet, unless we got religion into us somehow from the outside.

But now we repudiate both those ideas. We believe the world to be neither good nor bad in itself. It is just the scene where divine life is unfolding. As for ourselves we are a part of that unfolding life, and it has in us great possibilities of good and evil. And we do not think of salvation out of evil and into good by any sudden miraculous event from the outside. We grow up into good, if the right influences are brought to bear upon the seed of goodness within us, just as the good seed in the field grows up under the influence of sun and rain in right proportion.

From their exceedingly great love for their children the fathers gave them the religious instruction they thought to be necessary to save them out of the awful conditions into which they had been born. They felt that they could not begin this instruction too early, or be too persistent in it. If they had to be severe and terrible in their teaching, it was not from

any desire to inflict unnecessary pain, but because the fate from which they would save these beloved little ones was so awful and so imminent. They could not use soft and sugared accents to warn their children away from the brink of hell.

It is not to be doubted that we love our children just as devotedly as they loved theirs. We do not mean to be careless about anything that concerns their welfare. Our constant occupation with their physical and intellectual needs is sufficient evidence that we mean to do everything for them that we can. But somehow we have lost our religious training from among the important things that they need. And we have filled their lives so full of other things that there isn't really room for it any longer. Apparently we are relying on this good world of nature and human nature into which our children are born to reveal to them all its highest and holiest meanings, without giving their parents or anybody else the trouble to teach them.

Unfortunately that method does not work out well. For the world teaches evil as well as good. Sometimes it scorns the things of the spirit, and insists that a man's life does consist of the things that he possesses, and that he can live by bread alone. At every stage of the growing life there is need of an interpreter to help these young souls to distinguish between the false and the true, between that which lies upon the surface, and will pass and perish, and that which is central and eternal.

Religious training, so that we may have a spiritual interpretation of life, and a manner of spiritual living for us all, young and middle aged, and old—did the world ever need it more than now? Are we not getting about enough of the kind of training that has produced the present condition of civilization?—a training that interprets life in terms of physical health and mental efficiency, that puts power above justice and righteousness, and sees God always on the side of the heaviest guns? Are we not sick unto death of all this outwardness of thinking and doing and living whereby we have gained strong arms and quick minds and starved souls?

And is not the necessity greater than ever before that we Americans who love our children see to it that they have thorough and wholesome training in religion? We are about to enter upon a new phase of our national life. With great reluctance, and only because this war has taught us that, if we wish to keep the peace we must be strong enough to defend it, we are making ready for military preparedness. There is danger to our young men, there is danger to our whole nation in following this path which necessity seems to have marked out for us. Already we are sufficiently proud of our wealth and our energy and our inventiveness and our ability to "get there." Heaven help us, if we should get an army and navy with which "we could lick all creation."

I know of no offset to the danger of swollen national pride that might come from military preparedness so sure and effective as would be the spiritual preparedness of thorough religious training. To keep always before the minds of our boys and girls, our young men and our young women, the ideal of a national life that shall be the outward manifestation of a heavenly kingdom of love and good will in the soul of each citizen, this and only this can prevent them from coming to think more highly than they ought to think of all the pomp and circumstance of military power.

"Who shall have first place in the coming kingdom" is the fierce debate of the warring nations. Christ calls a little child into the midst, and says unto them, "Except ye become as this child—humble, loving and teachable, ye shall in no wise enter into that kingdom."

Evening

The Sun is gone: those glorious chariot wheels
Have sunk their broadening spokes of flame, and
left

Thin rosy films wimpled across the West,
Whose last faint tints melt slowly in the blue,
As the last trembling cadence of a song
Fades into silence sweeter than all sound.

Now the first stars begin to tremble forth
Like the first instruments of an orchestra
Touched softly, one by one.—There in the East
Kindles the glory of moonrise; how its waves
Break in a surf of silver on the clouds!

—EDWARD ROWLAND SILL.

Selected**Why Easter Celebration?**

The Portland "Oregonian" of April 3rd contained an interesting account of the sermon of the day before by Rev. Dr. T. L. Eliot: Allowance must be made for reportorial inaccuracy, but its spirit justifies publication.

There was dream in the eyes of Dr. Eliot as he stood before the congregation and read the lesson for the day from Paul's epistle to the Church at Corinth. Therein it is set down that Christ's rising in proof of the resurrection of the dead, and the ancient devotees of the new faith were reassured in their belief.

"In these modern times," said the minister, "people ask the question: 'Why do we celebrate Easter?' Our sermon today will afford the reply. We celebrate the opening of the Panama Canal; we celebrate historic events; we recognize the value of getting together and felicitating upon achievements. For nearly 2,000 years there has been no day so widely celebrated as Easter Sunday. In recent years people find themselves holding convictions that make it impossible for them to celebrate consistently that day. An increasing number of people will reply that they cannot conceive the resurrection, as believed in by Christians, ever happened. Modern ideas deny the myths and miracles of former beliefs."

To the structural and simple beliefs of former eras, the roots of the present still cling, asserted Dr. Eliot. He pointed out the danger of modernity in attempting completely to sever this association.

"The greatest duty of the next century will consist of the searching into those realities that lie back of the biggest blunders of history," was the declaration of deep meaning.

The celebration of Easter, of Christ's resurrection, is endowed with a significance that foregoes the material facts as exposed by modern logic, he continued. It is a simple matter to deny myths and miracles.

"When people ask you why you find it possible to celebrate Easter, reply to

them in all good nature. Ask them what earthly or heavenly difference it makes to you what happened to someone who was himself a miracle from the beginning?

The spiritual promise and significance of the day, the happiness of faith engendered thereby, are sufficient for the permission of all sincere people to join in the Easter gladness, said Dr. Eliot.

"Too many of us have mistaken easy going and fatness for the realities," he concluded. "In the proposition that we truly humanize Jesus, realize the deeper meaning of the myths and miracles may we celebrate Easter with consistency and significance. Let us celebrate with the happiness and simplicity of children—we shall find realities that are worth while and that are not cut in two by the scissors of death."

The sermon was a profound plea for the transcendency of the spirit over the grossness of material life—not for a simple and unquestioning faith in the conflicting records of the older church, but for an understanding and joyous appreciation of the lessons that lie in the parables of creed.

In this wise, it was taught, may even the ultra-modern thinker consistently join in the observance of the day of white lilies and great love.

The closing hymn, written by John Greenleaf Whittier, was in keeping with the lesson of the hour:

"Through the harsh voices of our day
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking calm and clear."

Love and Life

A little sun, a little rain,
A soft wind blowing from the west—
And woods and fields are sweet again,
And warmth within the mountain's breast.
So simple is the Earth we tread,
So quick with love and life her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.

A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust
Is fresher than a mountain stream.
So simple is the heart of man,
So ready for new hope and joy;
Ten thousand years since it began
Have left it younger than a boy.

—STOPFORD A. BROOKE.

Bringing Immortality to Light

By Chas. E. St. John, D. D.

The day has come in our Unitarian Church when it is permitted us to rise to a height of belief in the life eternal which has never, in some particulars, been equalled in the times that are past. Too often we have heard our preachers and our people speaking of the life of the immortal soul as a "hope." Now, the word "hope" is not large enough, is not sure enough. Upon this subject there must be a conviction as great and strong, as direct and simple, as any other religious conviction which it is given us to hold. For one, I never use the word "hope" as I look forward towards the immortal life of my soul. So sure am I that my soul is an immortal being that I always speak of eternal life with conviction. It is one of the things that I know, if the human soul can know anything at all about itself,—about that which is spirit as surpassing that which is merely material.

I conceive that any Church—whatsoever its spirit, whatsoever its freedom, whatsoever its body of doctrine—that does not find itself competent to teach each and every soul to see the splendid vision of the life eternal, is a Church that is doomed to fade out of the respect of humanity. I see, as I watch the work of the Churches of our land, that every Church where this great conviction is not strongly preached, is a Church from which the tide of human souls is out and not in; a Church which is seldom thronged by the souls that are eagerly seeking to learn of the things that are enduring.

It is, indeed, true, that many human souls succeed in living very well without the inspiration of the vision of their personal immortality; but I dare to affirm that there is not one of them that could not live better than he is living. There is no man who could not live better than he has yet done; and any man who has reached a high moral stature without the aid of a belief in his immortality would, if he could have that great conviction, go on to do things of which he has not dreamed, and reach a moral stature

which his friends have hardly dared to hope for him. This faith is a power for every life, and without it no man can make the most of his life on this earth. The people know this thing, and they will desert the Churches that are merely free; they will go back to the Churches that are burdened with the superstitions of the past, if it be only there that they can find the spirit that believes in the immortality of the soul. If we cannot impart that belief, I say again, our Churches are doomed to extinction. And indeed, under God, they will each and all deserve to be blotted out if they cannot make this splendid vision brighter, stronger, more convincing than any body in Christendom has ever succeeded in doing in the past.

* * * * *

Eternal life is not a thing of another world; not a thing to be had simply after we are dead; as if we could know nothing about God and the life with Him until we passed out of one world into another, or had that other world supernaturally revealed to us. There is only one world, the great world that is ruled by God, the world of the spirit; and we are in that world now, living now by the laws that will control us forevermore, if we so determine, guided now by the presence of the Lord our God, if so be we can understand that leading. Eternal life is a present reality, a thing to be had here upon the earth as Jesus said, "more and more abundantly." It was his aim to give people life "more and more abundantly," not life simply after they are said to be dead. Why, when a man comes to me asking me to prove to him the immortality of his soul, if he asks it earnestly and manfully, I can see the immortality of his soul shining out of his eyes and trembling upon his lips, just by virtue of the moral, spiritual earnestness that is in him.

Not argument, then, but love between man and man, and the daily putting forth of righteousness and spiritual power, shows to us the reality of the eternal life.

* * * * *

Is not this simply the Christ method

of demonstrating the great things of the spirit? We do not find him arguing to prove to men that they are immortal souls; we simply find him appealing to them because they are immortal souls. It is the right method still, and sad it is that the Christian Church through all these centuries has missed the prophetic tone and the fine fellowship with the Christ method in proclaiming these great things, which are more distinctly true than anything with which the man of science, as such, has to deal.

* * * * *

If we could conceive of some imaginary judgment day away off in the future after we had laid aside this body, this tool, which is ours, and have come forth to a bar of judgment, there to hear the solemn question, "What have you done back there to make your title clear to mansions in the skies?" there would be only one way wherein the true Christian could face that bar of judgment, only one answer which he should make. He should make it in the spirit of that poem of Rudyard Kipling's, where is pictured such a scene, with the faithful standing there before God, "Gentlemen Unafraid." The answer to make to any such question, inconceivable as it is, is this: "I have not been trying to win mansions in the skies; I have not been striving for rewards back there in the life of earth, in that portion of my life which is called mortality. Back there I have been living the life eternal. I have been obeying, as best I could, the ideals that have come from God into the mental grasp that I had there in the life of the body. I still am living the life eternal as I answer to your question, and I propose to go on forevermore living the life eternal. Away with your judgment! I know that it comes not from God. My God, my Heavenly Father, from my infancy up has been surrounding me with love, with inspiration, and with opportunity. Never has he placed before me any such question as this; never has he laid before me anything which was a barrier, a possible eternal check in my everlasting advancement, never. And I know—such

is my conception of the love of God—I know that he never will. Away with your judgment!"

There is a spirited story told of King Richard the Lion-hearted, how on a certain occasion, when he had but a little band of followers around him and was entrusted with the safe-keeping of a most precious relic, he was beset by a horde of enemies vastly outnumbering his own little band. And the story goes that he seized the precious relic and hurled it far out into the ranks of his opposing foe, and then, drawing his sword and summoning his followers to duty, the heroic king rushed forward, hewing his way to the treasure that he had thrown forward into the utmost danger, and so winning back the thing that he had to protect and defeating his enemies at the same time.

Now, comrades, I have treasures out there in that which we call the life beyond the grave,—souls that have gone out from my own home to be there in the clearer presence of God. And day by day I press onward toward those that are my own. Day by day I endeavor to live so that I shall not be unworthy of their broader and brighter knowledge. Day by day I endeavor to live so that I shall perhaps be able to add to what I can do for the world a little of what they might have done had they stayed here longer. And I dare affirm—so absolute is my confidence in the love of God—I dare affirm that never can there come anything into my way which can check my onward march as I go forward to join my own: never a cloud, a temptation, or a barrier, never an obstacle that I cannot sweep aside in my march as an immortal being.

That is the only way to face the future. It carries with it victory over all conditions; it carries with it eager submission to the punishments that may be necessary in the education we receive from God; it carries with it a volunteering spirit for the works that may come under the commands of God. All that we need to have is the knowledge, the conviction, the positive assurance that we are bound on an eternal journey, and that we shall go forward for-

evermore, whatever the difficulties that may appear.

See what you give a man, then, when you convince him that he is an immortal being. You give him the vision of his own success; you give him a fine conception of the present value of life; you give him victory over his temptations; and you give him moral fearlessness.

Now, there is not another Church in our land which is free in the same way that our Church is free to present this great conviction, this strong foundation of happiness and peace, with absolute reasonableness, basing it upon nothing but an appeal to the understanding of the individual soul; not another Church that can do it. And it cannot be done in the generation that is to come unless it be done in this way.

It is not to be assumed that the Churches which are now called liberal will be the only ones to enter upon this noble service. Doubtless many another Church will shake itself free from the trammels of the past by its consecrated earnestness in the service of mankind. Be that as it may, it certainly ought not to be the case that the Church which is already free should be other than the first to spring to meet this opportunity. The Churches that have believed that human souls were in danger of losing life eternal have been incited for centuries by most noble earnestness in their endeavor to bring souls into the fellowship of Christ, into the kingdom of God. They have accomplished great things by their earnest service. Shall we, who hold another conception of the relation between the soul and God, a conception which we believe to be nearer the truth,—shall we be any less earnest in our endeavor to reveal immortality to many? I cannot believe that we shall.

I cannot believe that our Unitarian Church will fail to move forward in a spirit of Christlike devotion in order that it may have the privilege of revealing to countless men and women how beautiful a thing it is to be alive when one lives in the spirit of courage, of power, and of love. We need not waste time in comparing our point of

view with that of our brethren in other churches; but, on the other hand, we ought not, because of our tolerance, to deprive ourselves of the great joy of vigorous service for mankind by means of the religious conceptions that are most dear to ourselves. In the way that is given to us we are endeavoring to bring immortality to light; and by the earnestness and devotion in which we serve this cause the measure of our success will be determined. If we are strong, daring, and self-sacrificing, we shall accomplish wondrous things. If we are lukewarm, we shall accomplish nothing.

BITS OF WISDOM

A good fight is never for its day alone. It is for many days. And it is not alone for him who bears its utmost stress. No man can live his own life bravely and not be an energy of social good, virtue proceeding forth from him to heal some brother's wounded heart. There is a riddle here for us to guess.—John White Chadwick.

I've been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own will. Our life is determined for us, and it makes the mind very free when we give up wishing and only think of bearing what is laid upon us and doing what is given us to do.—George Eliot.

Leaving the past behind, asking no praise, pay or reward, submitting ourselves to the grand law of the world, turning the way of faith and hope, giving ourselves to the nearest present duty, asking ourselves only what does right or truth or love bid, we thus enter into the joyful life of the children of God.—Charles F. Dole.

Those who have the most of happiness think the least about it; but in thinking about and in doing their duty happiness comes, because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe.—Thackeray.

From the Churches

HEMET.—Our church is in a valley where fruit is the only reliance, and the outlook is not encouraging. The apricot crop, for the first time in fifteen years, is almost a total failure, and the British embargo on canned fruit will make it hard to dispose of our peaches. Churches suffer when times are hard. The Presbyterian, Baptist, Congregational and Episcopalians have been obliged to let their ministers go. We are fortunate in having a minister who is not wholly dependent on us for his support. Like a modern Paul he labors with his own hands but preaches with power. We have an average attendance of 65, and a Sunday school of 50, including an adult class conducted by our minister. There is much interest shown in the literature which we distribute. Ours is the only liberal church within a radius of 35 miles.

LOS ANGELES.—Mr. Hodgin's excellent sermons continue to draw good audiences, and the usual large proportion of men is maintained.

We have much enjoyed Rev. Clarence Reed's very fine course of lectures on the Russian novelists.

The Adult Social Service Class held in the church auditorium each Sunday at 10 o'clock affords a fine opportunity for members to be informed on public affairs and to act intelligently when occasion demands. On April 23rd a representative of the City Engineering Department spoke on "Proposed Methods of Flood Control" and on the 30th Professor Clayton Palmer spoke on "The Educational Value of Home and School Gardening."

On Easter Sunday every seat in the church was occupied and the services were very impressive. Eighteen new members were welcomed to the church, and the contribution to the American Association exceeded the sum asked for.

SAN DIEGO.—The Easter service was especially impressive and enjoyable. People were turned away for lack of room. A large class united with the church and the collection for the American Unitarian Association was \$150. The

morning congregations for some time have averaged over 450. Preparations are being made for the fitting entertainment of the Conference to be held May 9th to 12th, which is looked forward to with great interest.

SAN FRANCISCO.—The Sunday services during April have been full of life and interest and of varied character. The series of sermons on "Companions of the Inner Life" concluded with Channing on April 2d. April 9th was Layman's Sunday, the services being arranged by the Men's Club, with "The Modern Man, Modern Religion, and the Modern Church" as the general topic. Mr. Chas. A. Murdock, Mr. Augustus White and Rev. C. S. S. Dutton were the speakers. On the 16th Mr. Dutton preached a strikingly fine sermon on "The Ideal and the Fact." Easter was observed most fittingly, the church being very tastefully decorated, the music exceptionally satisfactory and the sermon deeply inspiring. The church was crowded, and the day was rarely beautiful. The last sermon of the month, on "A Successful Life," was one long to be remembered.

The evening services for the first three Sundays were appropriately on Shakespeare—the Tragedies, the Humor and his Universality. The Easter evening service was on "The Hereafter," and presented a heaven quite at variance with what our fathers looked forward to. Mr. Dutton drew on the poets for the more rational and more attractive view he presented.

On the evening of April 3rd the Channing Auxiliary gave an informal reception to Mr. and Mrs. Dutton and the Board of Trustees, which was preceded by a fine organ recital by Miss Lillian G. Featherstone. It was an enjoyable occasion well attended.

The meeting of the Men's Club on April 20th brought out a large number of participants who manifested much satisfaction. The supper that precedes the address, is doing more to promote organization and stir interest than anything that has ever been tried.

The Society for Christian Work on April 10th was addressed by Mrs. L.

Kothe on "Before the Gringoes Came," and on 24th by Rev. H. E. B. Speight, who spoke on "Women's Part in the Church." A cordial reception was extended to Mr. and Mrs. Speight after the address.

On Friday, 28th, The Associate Alliance of Northern California met at the Alameda church, where, after a box luncheon, the women from the various churches discussed "Getting Together."

SPOKANE.—The First Unitarian Society of Spokane held its annual dinner and business meeting in the dining room of one of the large department stores. Several hundred people attended and took part in the discussions. The treasurer's report was received with enthusiasm and showed a comfortable balance in spite of the fact that the expenses on account of our unusual growth were almost double that of previous years. The Financial Secretary reported that a sufficient amount had been subscribed to cover the budget for 1916 which includes a substantial increase in the minister's salary. The number of subscribers was increased from 65 last year to 360 this year, and the Sunday morning offerings average about \$70.00, even though finances have never been mentioned from the pulpit.

The Sunday morning audiences continue very large, and the real test came during the past three Sundays, when the theatre was filled and some turned away in spite of continual downpours of rain. The theatre seats 1,164 people. People are joining the society at the rate of about 20 a month, and the by-laws have been thoroughly revised in the hope of effecting a more permanent and influential organization. Much interest is being shown in a series of four addresses by Mr. Dietrich on "Unitarians: Who are They and Why are They?"

The second formal reception of the years was held March 23rd in the Elizabethan Room of the Davenport Hotel. About 400 people attended and greatly enjoyed becoming better acquainted with one another. Light refreshments were served and a delightful program of music rendered.

It is a great pleasure for the older members of this society to see it placed in the forefront of all the progressive movements of this progressive city. Mr. Dietrich is well known throughout the whole of the Inland Empire as "the best public speaker in Spokane," and the services at the Clemmer Theatre on Sunday mornings, in addition to being religiously inspiring, are considered the foremost educational feature of the community.

SEATTLE (University Church).—On Saturday, April 15, Mrs. John Carroll Perkins gave a delightful luncheon at her home, 1418 East 63rd Street. In the dining-room, hall, living-room and conservatory, all beautifully decorated with spring blossoms, forty-eight guests were served. After the luncheon Mr. Paul Gustin, a Seattle artist whose work has been enthusiastically received in the East, entertained the guests with a charming paper on the phases of modern art. The proceeds of the luncheon will be used to beautify the grounds of the University Unitarian church.

For the same purpose a tea and sale of flowers, cakes and fancy articles was given on April 22nd at Mrs. Perkins' home by the Junior Alliance of the church. The two entertainments netted a nice sum.

Easter Sunday at the church was marked by a large attendance and an especially beautiful service. After conducting a service of baptism Doctor Perkins gave to each child and member of the Sunday School a potted red geranium as an emblem of hope, love and growth. The charming ceremony first used here last Easter was even more beautiful in the lovely chapel as the smiling children marched past the tall lilies decorating the platform to receive the blossoming plants. The Easter carol sung by the children formed a part of the excellent musical program to which Mr. Walter L. Richardson and Mrs. Florence Hiles contributed solos.

On Sunday night Doctor and Mrs. Perkins left for San Diego and other California points to participate in the Unitarian conference and to visit friends for a few weeks.

Sparks

Little Meum, who had not seen many summers, was given a piece of ice. After holding it in her mouth for a minute, she said, "What makes it have so much juice for?"

Some one asked Whistler if he was acquainted with King Edward. He said, "No, I have not that pleasure." "But the king says he knows you." "Oh, well," responded Whistler, "you know he's always bragging."

A little four-year-old girl was enjoying her first visit in the country; and, while playing near a brook, made the acquaintance of a specimen of the fauna of the region which she could not name. After carefully observing it for some time, she ran into the house, exclaiming: "O grandma, I saw something so funny down there! It puts its hands and its feet in its pockets and swallowed its head. What is it?"—Harper's Magazine.

A vicar in England visited a widow, seventy-five years old, who had six children, all of whom had married and left her. The clergyman endeavored to sympathize with her. "Well, Mrs. Higgins," he said, "you must feel lonely now." "Yes, sir," she said, "I do feel it lonesome. I've brought up a large family, and here I am living alone. An' I misses 'em an' I wants 'em, but I misses 'em more than I wants 'em."

The author of "Fifty Years in Fleet Street" tells several stories at the expense of honorable M.P.'s. Shortly after the Burmese war a young civilian happened to mention Burma. "Ah, yes, Burma," said an M.P. "I had a nephew who was in Burma, only he used to call it Bermuda." On another occasion, in the month of March, some one said to Mr. Livesey, "This is a cruel east wind." "Yes," was the witty reply, "I expect it will be Easter before it is over." This was quoted to a respected member of Parliament, who observed gravely, "I fancy he's right. I have known it last till Easter and longer yet."

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UNITARIAN BELIEF

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Nature

¶ The tempered light of the woods is like a perpetual morning, and is stimulating and heroic.

¶ The incomunicable trees begin to persuade us to live with them, and quit our life of solemn trifles. Here no history, or church, or state is interpolated on the divine sky and the immortal year.

¶ These enchantments are medicinal, they sober and heal us. These are plain pleasures, kindly and native to us. We come to our own, and make friends with matter, which the ambitious chatter of the schools would persuade us to despise.

¶ I go with my friend to the shore of our little river; and with one stroke of the paddle I leave the village politics and personalities, yes, and the world of villages and personalities behind, and pass into a delicate realm of sunlight and moonlight, too bright almost for spotted man to enter without novitiate and probation.

¶ There is nothing so wonderful in any particular landscape as the necessity of being beautiful, under which every landscape lies.

¶ Nature is erect and serves as a differential thermometer, detecting the presence or absence of the divine sentiment in man.

¶ We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us.

—EMERSON.

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 314, No. 162 Post Street. Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

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THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverant, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgement of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 162 Post Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Charles A. Murdock, Editor.

Earl M. Wilbur, William G. Eliot, Jr., William Day Simonds, Caleb S. S. Dutton, H. E. B. Speight, Associate Editors and Publication Committee.

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Editorial

The Pacific Unitarian School for the Ministry is closing the most successful year in its history. Litigation in connection with the estate of the late Francis Cutting, who had made the school one of his legatees, has been closed. This will add to its material resources. The quality and work of the students for the year have been exceptional. Three men will go into the field after commencement. The school is thus adding to the working force of our liberal cause. This it will continue to do increasingly as time goes on.

The inception of the school reaches back twenty-seven years, when at the sixth annual session of the Pacific Unitarian Conference, held in Portland, Oregon, one of the delegates, the Rev. Charles W. Wendte, Oakland, offered a proposition for the establishment of a "Training School for Ministers at Berkeley." The consideration of this project was assigned to a committee of which Mr. Wendte was chairman. After careful consideration, much correspondence and consultation, the committee reported to the conference a year later. Here are interesting sentences from this report: "To your committee it seems altogether possible that a new institution, starting afresh with no traditional or conventional limitations, guided by all the illumination of the advanced knowledge and experience of the present day, and inspired by that undefinable but potent spirit of freedom and progress which is so characteristic of our Western life—that such a school would have certain decided advantages over any existing institution in educating and training the ministers whom the

20th century will need." To carry on work of this nature "Men are needed free from undue conventional or traditional influences, fearless and progressive, but also catholic in spirit, conservative of what is best in the past, reverential and devout." These ideals so admirably stated have characterized both the aims and accomplishments of the school. It is interesting to note this item: "As a preliminary step at this stage of the proceeding your committee recommends the establishment of a Unitarian Society at Berkeley."

The school was actually started with the coming of Dr. Wilbur in 1904. It is, therefore, in its twelfth year.

The school insists upon thorough training for the ministry and social service, but the end in view is never divorced from rigid scholarship. Great stress is laid upon the translation of the theoretical into forms available for practical uses. So far as this is possible philosophy of religion is translated into sermonic material; ethics into daily conduct for individuals, cities, States and humanity; psychology of religion into the cure of souls; homiletics into helpful discourses; pastoral theology into Sunday school and parish management; history into a sane and inspiring atmosphere to stimulate present accomplishment; history of religions into profound lessons from the general religious nature of man. This is done without diminishing the value of the theoretical. In fact the theoretical is reinforced by considering the practical issues.

Such a school has a great future. It is vocational training at its best. It will commend itself to men who desire to prepare themselves for the most effective service of humanity and to donors who wish to make the work still more effective for the liberal cause by their gifts to it.

W. S. M.

It would seem that no one who thinks at all, or who observes the course of daily life, can doubt the service of the church to modern civilization. Its offices and its needs are too obvious to be questioned. But its influence, as a civilizing and restraining force are inadequately appreciated. Much of it is indirect and not readily separated from the special agencies inspired in the past or sustained in the present by the power generated in the church.

That the church fails of higher valuation is no doubt in part its own fault, for it falls far short of doing what it might do, and of being what it might be. But we have no right to expect perfection, and after all a church is but an aggregation of well-meaning people of whom we ought to be a part, and to the extent of our ability to help it to be better it is our fault. We are critical and condemnatory with a very poor grace. If we do not do our best to help it to be more adequate and effective we virtually oppose it to the detriment of the community it might serve.

In this day and generation when every tendency of the best of our civilization is toward social welfare no self-respecting person can afford to ignore or neglect the church because he personally does not feel the need of it. If it on the whole is an instrument of good, if it tends to quicken the conscience, to uplift life's purpose, to strengthen the will, to increase faith, to open our eyes to the true and the beautiful, and to stir our hearts to love for others we have no right to withhold from it any support or service within our power.

And can anyone of us reasonably feel that we do not need its help ourselves? Are we without the necessity of renewing our trust and our devotion to the highest within us? Is life so easy that we need no help in bearing its trials, no inspiration to lift it up and hold it to

the ideals we seek to follow? Is it no source of strength to put aside our labors and our pleasures, and to find spiritual communion with the lofty souls of all time and to join with those who seek to live worthy lives in prayer and praise?

If we concede that there is any good in the church it would seem that we must as responsible beings, at any sacrifice, do our part in making it serviceable in the highest possible degree.

Life has changed in many of its superficial aspects since Jesus taught in Galilee, but in the relation of the higher to the lower it seems not to have changed at all. When Jesus proclaimed the reality of a Kingdom of God on earth, he called upon his followers to *choose first* the Kingdom of God and His righteousness assuring them that all needed things would be added unto them. The *things* were far less abundant and engrossing in that simple age. Possessions were few. The concern of the multitude seems to have been as to wherewithal they should be clothed and fed. Luxuries were apparently confined to costly raiment, and moderate feasts, but people then, as now, thought first and most, and often wholly, of the wants of the body. We have more wants, and have developed an almost boundless craving for pleasure, and what we call amusement. Life tends enormously to indulgence, not necessarily harmful but mainly selfish. To many enjoyment, instead of being a relaxation, is a passion. Effort is directed to accumulation as a means to the end of enjoyment. Frivolity is pursued, and pleasures degenerate. Life loses all sense of proportion and is a whirl of rapid or vapid emotions. Intemperance in many forms runs riot and civilization is endangered by excesses that rob men and women of all truly human attributes.

Some observers feel that the increased sobriety of the people of the warring nations of Europe largely compensates for the awful losses of life and treasure. But to come back to the eternal distinction. Is it any less needful to seek first the Kingdom of God now than it was then? Surely not! And all that the preachers of today can really do is to inspire, to uplift, and to urge as did Jesus that we choose, as of first importance, the things of the spirit, in supreme trust that God's providence enables us to provide ourselves with the things we need.

We cannot deny the truth that the things of the spirit are of first importance, but when it comes to living we seem to belie our convictions. We live as though we thought the spirit a doubtful matter. There are those who take pride in calling themselves materialists, but they are hardly as hopeless as those who are so indifferent that they have no opinion whatever. The human who thinks and cares is quite apt to come out right, but the mindless animal who only enjoys, develops no recognizable soul. But the seeking first, is not in derogation of any true manhood. It is the full life, the whole life that we are to compass, but life subordinated and controlled by the spirit, the spirit that recognizes the distinction between right and wrong. Those who choose the right and bend all else to it, are of the Kingdom. That is all that righteousness means. The church has no monopoly of righteousness, but it is of immense importance in cultivating the religious spirit, and cannot safely be dispensed with. And so it must be strongly supported and made efficient. To those who know true values this is an investment that cannot safely be ignored. To it we should give generously of our money but equally generously we should give our

selves. Our presence, our co-operation, our loyal support of our leaders, our constant effort to hold it to high ideals. If it is to give life it must have life, and whatever life it has is the aggregation of our collected and consecrated lives.

And why the Unitarian Church? What is the excuse for its existence? Why does it struggle on insignificant in number, unacknowledged as sound by the majority of Christendom, and, it must be confessed, not especially distinguished by the superiority of the fruit it yields?

Its origin was largely a matter of protest against dogmatic creeds that could no longer be accepted. The existing churches required assent to theological statements that to truth-seeking and God-loving men were false and degrading to both God and men. They would not pretend to believe what they did not and could not believe. To the spirit of Christianity, as they interpreted it, they fervently clung, but they could not be honest men and remain members of what were called orthodox churches and so they came out and were called Unitarian because the doctrine of a triune God was one of the dogmas they renounced. The sharp line of division was the acceptance or rejection of the assumption that salvation was predicated on a special belief; that only those escaped the wrath of God who accepted the scheme of salvation as formulated by the early theologians.

Liberal Christians utterly rejected this corner-stone of faith. They formulated no creed, they tolerated differences of belief, but all believed that man was saved, so far as there is anything to be saved from, by the God-like and God-seeking life.

The churches of today place less emphasis on creeds, but they remain practically unchanged as the basis of the

Christian church. The final acceptance of the doctrine of evolution, and the amazing results of scientific investigation in other fields of human thought has given the reason a vastly higher place than it formerly occupied, and reason in religion is no longer sneered at. The danger seems to be that the material is engrossing all of life, and that religion, unless it accepts the test, and can withstand all truth, will as a vital force of life be left behind. And there is where the liberal church, of whatever name, becomes the hope of mankind, for civilization cannot lose its hold on God and continue to exist. And it seems to us that small as we are in numbers, we occupy in the great battle of world forces, a vastly important strategical position. The church called Christian cannot win by holding its old trenches. It must advance to the line that stretches from our little fortress where the flag of Reason and Religion defiantly floats. Shall we retreat. No, it is for us to hold the fort at all costs, not for our sake alone but for the army of humanity.

We believe in God and we believe in man. As President Eliot lately put it, "We believe in the principles of a simple, practical and democratic religion. We are meeting ignorance not with contempt, but with knowledge. We are meeting dogmatism and superstition not with impatience, but with truth. We are meeting sin and injustice not with abuse, but with good will and high idealism. We have the right message for our time." To the church that seems to us to most nearly realize these ideals, it is our bounden duty, and should be our glad privilege, to present ourselves a reasonable sacrifice, that we may do our part in bringing in God's Kingdom..

There must have been a glow of satisfaction at the annual meeting of the American Unitarian Association on

May 23rd at what has been accomplished during the year in raising of money for its various needs. On April 1st the outlook almost justified alarm. At the beginning of the year a budget of \$65,000 for estimated expenses was made. On April 1st but \$25,000 had been contributed and a clarion call was made for \$40,000 in four weeks. It seemed improbable and a discouraging deficit was feared, but within the few weeks \$68,000 was contributed and instead of a deficit there was a neat little surplus.

And this in spite of almost \$25,000 having been raised for the purchase of Star Island, and over \$23,000 having been given toward the Endowment Fund of the Woman's Alliance, and in a year when calls for the relief of Belgians and Serbians and other sufferers have been met with liberal response.

The season is at hand when the mountains call loudly to the dwellers in the valleys or by the shore, and a word of information may be welcomed. The Sierras need no recommendation, but many who would like to enjoy them do not know how to direct their steps to reach a favorable spot where the expense is not prohibitive. We feel absolute confidence in suggesting the advantages of Camp Casa Loma, conducted by Rev. and Mrs. Charles Pease of Sacramento, at Gorge, in Placer County. It is in the heart of the Sierras on a pine-covered slope overlooking the magnificent Blue Canyon of the American River. Its elevation is 4,000 feet, ideal for comfort and health.

Visitors may rent comfortable cottages equipped for housekeeping, or may occupy furnished or unfurnished tents and board at dining room at reasonable rates. For full particulars and terms address Rev. Charles Pease, 2616 N street, Sacramento.

Letters from ministers who were able to attend the late conference at San Diego express gratitude for the help it brought and suggest that steps be taken at once to provide for a general attendance next year at Berkeley. The suggestion is made that the traveling expense of each minister be paid by the conference as a part of its expense and that the amount required be assessed on all the churches in proportion to their ability to pay. This would extend the advantage to all, and make possible attendance of ministers who would perhaps, be the most benefitted by it, who are now precluded by their inability to bear the expense, while the church to which they minister cannot command the means to send them. The plan will be thoroughly considered and anything that can be done will be done. It is a consummation devoutly to be wished.

The Reedley-Dinuba Society increased its membership to 21 at the Lake Wah-toke picnic and elected a board of nine trustees, with E. Seligman, president; Mrs. Frank Seroggins, secretary, and Mrs. R. G. Donnell, treasurer.

On June 14th the first of monthly services will be held at Clovis, forty miles from Fresno. Mr. P. M. Morgan, a civil war veteran, commander of Atlanta Post, Grand Army of the Republic, is the moving spirit in this occupancy of a new field.

Now is the accepted time to let our light shine. For one dollar you can subscribe for the *PACIFIC UNITARIAN* for twelve months, and send it to a friend or to a public library where scores of eyes will see it every month. You can pick the library, or we will. Mail your check.

C. A. M.

Notes

Rev. E. Stanton Hodgin of Los Angeles preached at Fresno on the morning of May 7th and at Hanford in the evening. Rev. Christopher Ruess, in Los Angeles, spoke on Saturday for Rabbi Magnin, and on Sunday for Rev. E. S. Hodgin.

Judge Harry Olsen, chief justice of the Chicago municipal court, at the conclusion of the regular service at the San Diego on May 7th, spoke very impressively, mainly of the conclusion he had reached in his wide experience as a juvenile court judge.

Rev. N. A. Baker filled the pulpit of the Santa Ana church on May 7, speaking on "Spiritual Vitality." He spent the following week at the San Diego conference, returning for the following Sunday, when his topic was "Keynoted Lives."

On May 9th, at Long Beach, the Study Club of the Unitarian Church enjoyed a free discussion of the relation of the churches to amusements. Mr. Horace Mann was the speaker and he emphasized the fact that the leading educators of the world are discovering that properly directed social and recreational activities are the means of overcoming improper or immoral social conditions. He cited the results in New York, where, under the direction of Mrs. McKee, for ten years a director of social center in the schools, the experiment of a well-conducted dance in a school building was held with eminent success.

Rev. J. D. O. Powers, of Seattle, in a recent sermon on Shakespeare's answer to the question, "Is There a Standard of Morals," finds an unequivocal yes. He said: "This is a moral universe through and through in Shakespeare's supreme lesson, as it is also the last word of severest science, upon this great theme. In his every message he is truer than the church has been and is; he is as true and as severe as the Bible; he is as severe and as kind as is nature. 'The wages of sin is death,' says the Bible; there is no escape from the just consequences of our deeds, says nature. Each act is and must be,

an efficient cause controlling in due measure life's destiny.

The Alameda pulpit for May was filled by Rev. Paul M. McReynolds, Rev. Earl M. Wilbur, Rev. Andrew Fish, and Ernest Bowden, a student in the Pacific Unitarian School for the Ministry.

The Unitarian Young People's Fraternity of the Portland church on May 6th had lots of fun in producing "The Witches' Curse"—the comic tragedy by Miss Alcott, purported to have been written by "Jo," and played by the famous "Little Women."

The annual meeting of the church at Salt Lake, held late in April, showed encouraging growth and increased activity. About 100 persons attended the dinner, presided over by Chief Justice Straup of the Supreme Court of Utah. It was decided to place the church on an efficiency basis, and to make a serious effort to sell the building now in use, and to erect a better one in a more favorable location at an early date.

Rev. Paul M. McReynolds will occupy Mr. Watry's pulpit at Long Beach during his attendance at the Boston meetings. On Sunday the 14th his theme was "Is the Unitarian Church a Church or Something Else?" His answer was that it is a church, and with two other small "Liberal" denominations constitutes the only "Catholic" or universal church in Christendom.

On Tuesday evening following he addressed the Study Club on "The Rise of Unitarianism in Europe in the Sixteenth Century."

Andrew Fish, some time of the Wesleyan Methodist ministry, and a graduate of the Pacific Unitarian School for the Ministry, has been admitted into fellowship, and is commended to the confidence of our ministers and churches. Earl M. Wilbur, Charles A. Murdock, Nehemiah A. Baker, committee.

Rev. Christopher Ruess on May 10th was called upon to perform a trying duty, the conducting at Los Angeles of the funeral service of his two nieces, of 11 and 13 years, who with a girl friend were killed by a passenger train

that struck an automobile driven by their father—a careful man to whom no blame attaches, a grade crossing at Irvine, providing no adequate warning of danger. It was the first death in any branch of the family, and the girls who were happily singing "I Love You, California," as they met death, were the only children of Mr. and Mrs. William Ruess.

Dr. Earl M. Wilbur, dean of the Pacific Unitarian School for the Ministry, goes East early in June, having been invited to make the annual address of the Harvard Divinity School on June 21st. His theme will be "The Divinity School and the Religious Changes of a Hundred Years." He will also be present at the thirtieth anniversary of his class at the University of Vermont.

On Friday evening, April 21, the Woman's Alliance of the Palo Alto church held its annual spring sale, in conjunction with the monthly social. There was a food table, a candy table and a sale of fancy articles. The children had a table of their own, and refreshments were served in the charming garden.

The annual meeting of the Unitarian church at Long Beach held on April 27th, was an enjoyable affair. About 75 sat down to the tables which were beautifully decorated with roses. After the banquet the usual business program was carried out, followed by speeches from members and visitors.

These were mostly in a congratulatory vein from the fact that the new church home is paid for with a good balance on hand. Many new members have come into the society and the new year opens full of hope. Rev. Francis Watry will again serve as minister and will soon make Long Beach his permanent home.

Rev. William Short of Palo Alto in his sermon of May 7th said:

"The doctrine of the Trinity given by the churches and the creeds which once helped men to solve life's problems, have lost their value because twentieth-century learning tells us that they are not true. They stand or fall on the question, Was Jesus God? or God's only Son? our intellect

tells us that he was a marvelous human being but not God. Still in the name of religion men sacrifice the Goodness of Truth upon the altar of Blind Belief. Trinitarian churches tend to substitute in worship Jesus for God. When a man is worshipped—no matter how great that man may be—religion becomes hero worship. When we find this custom among primitive people we call it idolatry.

"The Unitarian Church is more interested in the religion of Jesus than in the religion about Jesus.

The Boston May Meeting this year covers the week beginning May 22nd and ending May 26th. The 91st annual meeting of the American Unitarian Association was held on the 23rd, the main addresses being on Liberal Evangelism, Rev. Wm. G. Sullivan speaking on "The Spirit," and Rev. Samuel L. Crothers on "The Method." In the afternoon Rev. Francis Watry was one of four speakers who gave "Testimony from the Field." Rev. U. G. B. Pierce of Washington preached the annual sermon.

The churches at Long Beach and at Pomona are both taking satisfaction at having secured Rev. Francis Watry for the coming year, and well they may, but he ought not to be called upon to divide himself, and probably it will be the last year that he will need to, for the Long Beach church now has eighty members and is anxious to have his whole time just as soon as its resources will provide for his salary.

It is a great satisfaction to all that Mr. Watry should have been given a place on the May meeting program, enabling him to go East for the first time. He was born on a farm in Wisconsin in 1854. His parents, devout Belgians, provided him with a good education, and at 26 years of age he was ordained to the Priesthood of the Roman Catholic church. After twelve years he became a Congregationalist, and soon after entered our ministry, serving first at Santa Cruz, and the last twelve years has been settled at Santa Ana and for more than two years has also cared for the church at Long Beach.

At a largely attended meeting on May 3rd of the Woman's Alliance of the Santa Ana church Mrs. Watry, in a little speech, reviewed with emotion her 12-year connection with the Alliance, and spoke of the many kindnesses that had been shown her.

Remarks were made by Mrs. Sharp, Mrs. Gates and others giving expression to the general feeling of regret at the going out of the minister and his wife and to the wishes of all for their prosperity and success in their new field of work.

Rev. Benjamin Fay Mills, for several years prominent in the Unitarian denomination, died, after a brief illness, at Grand Rapids, Michigan, on May 1st, at the age of 58. In 1878 he began his ministry in the Congregational church at Rutland, Vermont. From 1886 to 1897 he was active as an evangelist. He then, for two years, conducted liberal movements in Boston and then for four years was minister of the Oakland church. In 1904 he headed a new religious movement at Los Angeles, calling it the Fellowship, and later for a time, established a branch in this city. Since 1911 he has made Chicago his home, inaugurating a Fellowship there. Last year he joined the Presbyterian church and took part in the evangelistic movement at the time of the Panama-Pacific Exposition.

Rev. Joseph Gail Garrison, in a recent sermon denying the existence of the old-fashioned hell of fire and brimstone, affirmed his belief in one that is real. He said:

"I am satisfied that there is a hell; a real hell that is so tragic that if completely obscures the theological lake of fire. This is the hell of poverty, the hell of crime, the hell of alcohol, the hell of war; all of which can be definitely localized. These are the material hells we must eliminate. The spiritual hell, the real hell, is the hell that follows in the wake of social neglect. There is a real hell; the hell that follows evil actions, the hell of a tormented conscience after stepping off the path of rectitude. This hell is an

inner condition of the soul—a hell that besets every individual. We suffer also from the hell of our inexperience, mistakes and lack of wisdom. "Wisdom is virtue, ignorance is sin."

An item in an Oakland paper sets forth the proved possibility of minimum cost of subsistence. The wife of a Unitarian minister, blessed with fourteen children, by strict economy and good management, proves that 16 persons can comfortably subsist at a total cost for food of \$1.25 a day. Lest the assertion be questioned she gives the menu: Porridge, with sugar and milk, 25 cents; meat or fruit, rice and milk, jam, each 20 cents; potatoes and vegetables, bread, milk, incidentals, each 10 cents. If the wife is blessed with the fourteen children, the minister is blessed in such a wife.

Rev. E. Stanton Hodgin on May 14th gave to his people the noble address that he gave to the Conference at San Diego the week before. The theme was "A Religious Awakening." He said in part:

"It has been said that man is incurably religious; that he is so eager to be saved that if he cannot attain to the truest and fullest degree of salvation he will accept whatever is offered him.

"Possibly one reason it is so difficult to save mankind is because it is so easy to save men. If people were not so ready to give themselves to any and every mechanical scheme of salvation that offers them personal immunity it might be easier for them to amalgamate themselves into a saving society.

"If each individual soldier considered his own personal safety first the army would be lost and so would the cause for which the army stood. It is so in the great army of life. The desire for individual salvation often defeats the greater purposes of the common life. Everywhere men and women are crying out for salvation—for economic, social and religious salvation. There are not enough saviors to go round. In proportion as most of us become more eager to become saviors and become less anxious about being saved, will the great religious awakening be at hand."

Contributed**A Protest**

Sawtelle, Cal., May 10, 1916.

Editor Pacific Unitarian,

San Francisco, California.

I always read the Pacific Unitarian with interest and profit, seldom finding anything that does not seem to be wisely said.

But in the May issue on page 172, in your comments on the moral and social progress of the world, you speak of the promotion of temperance by Prohibition as being "drastic and superficial."

Such an impression becoming general would leave the brewers, distillers, saloon keepers and their allies, the criminal classes, in permanent possession of the Government.

Every other method than Prohibition for the redemption of society from drunkenness and its attendant moral debauchery, has been tried for ages, and notwithstanding, the woe which God's prophet pronounced upon "him who giveth his neighbor drink," the drink habit and drunkenness has continued, and the woe pronounced has descended upon the nations and individuals who have carried on this traffic of death, there are hundreds of thousands still engaged in this traffic, and will continue in it so long as the Government continues to take a reward against the innocent by licensing them for a fee to thus tempt, debauch and destroy their neighbors.

This traffic has no standing under the common law. The United States Supreme Court has decreed that "no citizen has a natural right to retail intoxicating drinks."

Surely there is nothing superficial in forbidding instead of licensing this demoralizing traffic.

Prohibition has in fifty years, done more toward redeeming the world from the habit and curse of drunkenness than have all other methods for thousands of years.

The results of Prohibition in the Nations and States where it has been adopted furnish cumulative evidence in its justification.

The plea that Prohibition will increase the number of blind pigs is a wholly mistaken one. Licensing the traffic is what utterly destroys the moral power of the Government in protecting society from the curse of drunkenness.

Does not Government by licensing the traffic become a bribe partner in the work of moral, social and political debauchery which the liquor traffic involves?

The great cities of our land are doomed to destruction if the State does not come to their deliverance.

S. H. TAFT.

[It was not intended to disparage reasonable prohibition as a practical measure, but to intimate that any restraint from without is by its nature "superficial"—pertaining to the surface—and of less moral value than control from within. It is "drastic" to make it impossible for a man to exercise choice that may result in his harm. Considering his weakness it seems justifiable for the general good, but the man who does not get drunk because he can not is by no means the equal of the man who can but will not.—Editor]

(For the Pacific Unitarian.)

The Guide

The forest glades were dim and gray,
And creeping vines coiled all around,
And treacherous was the marshy ground.
There was no sign to mark the way.

So came I then in great despair,
To one small hut beneath a bough,
I said, "This hermit knoweth how
To lead me to the outer air."

I called; the gentle sage appeared,
His voice gave peace in every tone;
He loved the forest deep and lone,
The green sunlight, the night winds weird.

He said, "I know not all the path;
I know which way the dim trails go.
'Tis not for me the end to know,
Yet take ye what an old man hath.

"Perchance, far on along the way,
Another dwells who knoweth more
Than I; his lonely cottage door
May welcome thee as mine today."

So then I said, "Be thou my guide;
It is enough that thou dost know
Which way, if not the all, to show."
In peace I walked on, at his side.

—RICHARD WARNER BORST.

THE PACIFIC UNITARIAN

The Unitarian Club

On the evening of Monday, May 15th, the Unitarian Club of California held a well-attended meeting at the University Club, San Francisco. The special guest of honor was Dr. Francis G. Peabody of Harvard, who is at Stanford University for a period as special preacher at the Memorial Church and to deliver the baccalaureate sermon. The other speakers were Prof. William Herbert Carruth and Frank P. Deering, Esq., members of the club. The topic for the evening was "Signs of the Times—at Home and Abroad."

Prof. Carruth spoke briefly, but well, concluding by his ringing poem on "What Shall We Say," sent out as one of Dr. David Starr Jordan's series of questions of that title.

Dr. Peabody has several times been the guest of the club, and is a great favorite. He alluded to his having last been with us on his return from Japan two years ago. He had not then anticipated returning to the Pacific Coast at so early a date, but he agreed with one who said he could stand anything but temptation. He spoke of the club and its happy traditions. He related a conversation with an Episcopalian, in which he had alluded to the trust in goodness and in God which he had imbibed at his mother's knee whereat the ecclesiastic had surprised him by saying, "But you were born free." This suggested a pleasant story told him by an Episcopalian clergyman, Bishop Rowe, the popular preacher and missionary of Alaska, out in a blizzard met a highwayman who placed a pistol at his breast and demanded his money or his life. The assurance that he was a minister was received in incredulity. He consigned the minister to a place of high temperature, and said, "Give me your money." "But I am Bishop Rowe and have no money." "Bishop Rowe?" he exclaimed, as the weapon fell, "why, shake! I'm an Episcopalian myself."

Coming to the topic assigned him he spoke with firm confidence of the better things he felt surely presaged by the terrible conflict the world is enduring. The evidences of awakened

feeling and a realization of moral, and spiritual values by all the Nations involved are unmistakeable, and the religion apprehended is vital and real, not concerned with petty divisions as to forms and rites. Life is more earnest and serious than it was before this great struggle, and its new meaning is sobering and uplifting.

Mr. Frank P. Deering, a member of the club, who has been a student of International Law, and the rights of neutrals, concluded the discussion, tracing the history of the established understanding of the Nations as to the conduct of war and the rights and duties of neutrals. He deplored the violation by every power participating in the present war of international law as recognized by solemn treaties. The rights of the United States had been persistently disregarded by England, France and Germany. It had been assumed that war between enlightened people would be conducted humanely, and in conformity to practices settled by agreements, but international law had wholly broken down, and one result of the war, it would seem must be its firm re-establishment, so that there would be a control on the basis of world agreement.

A committee appointed at the previous meeting reported back the following memorial, which was adopted by a standing vote of all present.

The Unitarian Club of California wishes to place on record a testimonial of the loss it has sustained in the death of Frank Jameson Symmes, one of the earliest and one of the latest Presidents of the Club, who died, March 14, 1916.

We have known him as a man of high standards of personal character, upright in business, able and faithful in important positions of trust; unselfish in public service, devoted to civic betterment and political reform, an earnest patriot, an efficient worker for public education, a sincere friend of true religion; a man of high intelligence and refined tastes, a lover of nature and her works; a courteous gentleman, a genial companion, a kind and loyal friend. We deeply mourn his going from us.

Commencement at Unitarian School

The ninth commencement of the Pacific Unitarian school for the Ministry was held on May 12th in the First Unitarian church of Berkeley, when the certificate for graduation was conferred upon Andrew Fish, a graduate from Headingley college, Great Britain.

The commencement address was given by Dr. Francis Greenwood Peabody, professor emeritus of Harvard, on the subject, "The Social Mission of the Modern Church."

Prayer was offered by Rev. H. E. B. Speight, and a solo, "Thou Wilt Keep Him In Perfect Peace," by MacDermid, was rendered by William Edwin Chamberlain.

The diploma was conferred by Dr. Earl M. Wilbur, president of the school. In his annual address on "The Condition and Needs of the School," President Wilbur said that though the enrollment of nine students was small in comparison with that of some other school drawing from a much larger number of tributary churches, yet it was over five times as large as the average, which for the ten leading Protestant denominations in the country at large is one student to twenty-four or twenty-five churches.

"I have great satisfaction in speaking of the excellent work of the students during the year," said Dr. Wilbur. "No student has been given grade three in any course; there have been twice as many ones as twos, and two students, Hurley Begun and Ernest John Bowden, have received only ones the past term, thus winning the prize of \$150. The diploma of the school was given to Andrew Fish of Vancouver, B. C., *cum laude*.

Gifts of over \$6000 had been received during the year, and one new scholarship endowed; but much ampler scholarship funds were needed to enable students to come to the school who desired to do so. The net assets of the school were reported as \$252,000, and were, through the termination of litigation recently in favor of the school, soon to be increased to about \$400,000.

It was hoped that within the year much needed new buildings could be erected on the property at Dana street and Allston way. In order not to diminish the endowment, friends of the school would be asked to contribute to this purpose.

A reception to Dr. Peabody followed the exercises; and in the evening the members of the school and their nearest friends had a quiet dinner at the Carlton.

Lake Wahtoke Picnic

Picnics are commonly regarded as ephemeral affairs, just a part of a day begrudgingly given to mild recreation, a sop to the Cerberus of Nature, tossed by business as it rushes on its way. But there are exceptions. Sometimes a picnic expands to an event, with a degree of significance that makes it seem important. If the Field Secretary had not felt the Wahtoke picnic, held on the eastern rim of the San Joaquin Valley on Sunday, May 21st, to have been important he would not have traveled 240 miles to get there and return.

It is hard to conceive of what an empire California holds in the southerly end of its great interior valley. From the foot-hills of the Sierra Nevada mountains to the Coast Range and from Shasta to the Tehachapi stretches a practical level plain, averaging perhaps 50 miles from east to west and 600 from north to south. The Sacramento flows south over 300 miles to drain the northern end, which we call the Sacramento Valley, while the San Joaquin flows north over 300 miles through the marvelous plain that takes its name. It was clearly the bed of a great inland sea, and as one gazes from a car at the indistinct horizon line he seems at sea on land. In the Spanish occupancy it was little else than a parched desert, worth little for a cattle range and no pueblos or missions were established within its borders.

This arid plain in the early spring could feed sheep and in favored spots scant crops of wheat were gathered, but while the range of mountains at the east were crowned with snow, no moisture made fruitful the millions of acres

stretching from the narrow beds of the streams that coursed through it.

The upper end in favorable years produced scant crops of wheat, and the immense acreage made it of moderate value when the export of wheat was the state's great agricultural industry.

But with the development of irrigation and the planting of vineyards and orchards it took on a new aspect, and is now a land of great productivity and of still greater promise.

No one passes through it on the roads running north and south without being impressed with its potential capacity, but one who rides across the valley for the first time gets a new view-point and is doubly impressed. Perfectly kept vineyards, with occasional orchards of figs and olives, stretch for miles and miles. It is one gigantic garden, suggesting an incredible yield of fruit. Fresno is in the heart of the valley and is fast becoming an important city. Smaller cities and towns are scattered through it but Fresno seems to be the city of destiny.

Here Rev. Christopher Ruess is heroically striving to resurrect and give throbbing life to our church, which was languishing. It is not an easy task, but he seems to be accomplishing it. Incidentally, he is sowing the seed in neighboring towns, and to foster a common feeling of interest he planned a preaching service following a picnic, to which all interested were invited. At Fresno the eastern rim of the valley is about 25 miles distant, and beyond one of the first of the foot-hills. A stream flowing into Kings River has been dammed, making a narrow lake, partly encircling a slight elevation. Willows give some shade and a picnic ground invites the dweller on the plain.

On the pleasant Sundays automobiles of all sorts and design, from far and near, brought interested friends. The delegation from Hanford came fifty miles. In all there were representatives of nine towns, and in number there were 160. As each load arrived the individuals were plainly labeled with name and place, so that introductions were superfluous. The forenoon was left free, some went boating, many of

the young donned bathing suits, others met and talked.

Luncheon was left free to family or local groupings and until half-past two no interference with individual volition was indulged in. Then seats were arranged and quiet came naturally. Mr. Ruess distributed cards with hymns and responsive readings, and all joined in singing "America." Then followed a responsive service and a prayer in unison. Then came a fine reading of Van Dyke's poem, "God of the Open Air," very appropriate and well calculated to supply a reverential atmosphere. The addresses which followed were limited to 15 minutes, and while none exceeded it, some fell comfortably short. The first speaker was Mr. E. E. Heath, Instructor in Biology at the Fresno Junior College, who spoke with great simplicity and charm on "Mother Nature at Lake Wahtoke," giving the story, geological and botanical, of the valley of the San Joaquin.

Mr. Ruess followed, packing his 15 minutes full of inspiring rapid-fire talk, largely devoting it to a graphic account of the Congress of Social Workers held at Los Angeles two weeks before. Eleven hundred delegates were present and the proceedings were of great interest, turning pointedly on the relative contribution to human conduct and misconduct of heredity and environment. A few years ago environment was claimed to be far more important. This year heredity was claimed strongly to be almost wholly responsible for conditions. Mr. Ruess felt that each claim had been exaggerated, and that between the two extremes the truth was to be found.

Another hymn was sung and then he called on Mrs. Frank Scoggins of Reedley to tell of what they had done there and what they thought of the Unitarian faith. It was her first experience as a public speaker, but she succeeded admirably, as she wasted no time in preliminaries, but told simply their experience with the simple, sensible faith proclaimed by Unitarians.

The Field Secretary was asked to speak of the San Diego conference and he finally did, in a meagre way, but he also told of his recent visit to the other

churches in his territory, which about equalled in square miles France, Belgium, England, Scotland and Wales. He told also of the Boston May meetings to be held the following week, and of the encouraging response to the call for money. When he expressed the hope that some of the surplus might be devoted to buying a modest motor for Mr. Ruess so that he might be able to sow the seed in the great San Joaquin he touched a popular chord.

The benediction was in the form of a solo by Mr. Seago, of the Fresno church, who sang with much feeling "A Perfect Day."

The very best of feeling was manifest. In numbers and interest the expectations of Mr. Ruess were largely exceeded, and another year is looked forward to with firm confidence.

Charity.

Mother divine, within whose tender eyes
Beatitudes of consolation glow!
Whose gracious lips with comfort overflow,
Whose hand the brand of labor glorifies!
From all that's wonderful or great or wise
We turn to thee with words of worship low,
Nor if to kiss thy feet or brow we know,
Thy holy soul wears a so human guise.

Thou hast the lead of all the heavenly train;
Ev'n Righteousness and Truth are left behind;
"Be just!" they cry, but all earth's woe and
 pain
Draw from thy heart the answer—"Nay, be
 kind!"
Then on thy face Love writes so sweet record
We know it not from that of Christ our Lord.

EDWARD A. CHURCH.

The Sun Rose Swift.

The sun rose swift and sent a golden gleam
Across the moving waters to the land;
Then for a little while it seemed to stand
In a clear place, midway 'twixt sea and cloud;
Whence rising swift again it past behind
Full many a long and narrow cloud-wrought
 beam
Encased in gold unearthly, that was mined
From out the hollow caverns of the wind.
These first revealed its face and next did
 shroud,
While still the daylight grew, and joy thereby
Lit all the windy stretches of the sky. . . .

RICHARD WATSON GILDER.

Hope and love address themselves to a perfection never realized, and yet, firmly held, become the salt and staff of life.—R. L. Stevenson.

Meadville Summer Institute

Attention is especially called to the fact that a limited number of scholarships are available for the Summer Institutes of 1916, to be held in connection with the Meadville Theological School.

The program for the Institute for Social Service and Social Reform is especially rich in its opportunity for study under the guidance of experts. Churches having Social Service Committees should see to it that a representative is sent to Meadville during the period August 14th to September 15th. Churches of the Liberal Faith that have not yet organized to meet the growing demand for leadership both in constructive and ameliorative social work should send some ministerial or lay representative to get from this Meadville opportunity both social inspiration and a knowledge of the technique required for efficient management of modern church activities.

The lectures by Rev. R. P. Farley, of England, will be the same as those given by him at Manchester College, Oxford, and will offer an unusual chance to become acquainted with various forms of social experimentation in European cities and towns.

Hon. Adelbert Moot will give an analysis of the citizen's rights in local communities and under State and Federal law which every minister and layman interested in the more effective working of Democracy should hear.

Dr. Sidney L. Gulick, whose work with the Federation of the Churches of Christ in America has made him so well known among the larger Christian denominations, will present an illuminating treatment of the problem of Oriental immigration, social assimilation of various races in American life, and the general subject of our relationship to the East.

Miss Alice Henry, the distinguished Australian journalist and special writer on problems of the Industrial Life, and until recently editor of "Life and Labor," the Women's Trade Union League organ, will deal authoritatively with the questions of protective labor legislation, trade education, women as wage earners and as homemakers, and labor organizations.

Dr. George Nasmyth will give five lec-

tures on "World Organization for International Peace" in which he will present testimony of the leaders of international thought in the past, describe the dozen or more national and international organizations now working to secure a durable peace after war, and outline the more practicable immediate steps toward this end.

Dr. David Starr Jordan has cordially promised to be present and give a series of lectures during the concluding week of the Institute provided other engagements permit.

In addition to the above, Alexander Johnson, for many years the efficient and beloved secretary of the National Conference of Charities and Correction, Elmer S. Forbes, Secretary of the Department of Social and Public Service of the American Unitarian Association, and Director of the National Housing Association, Bernard C. Newman, Secretary of the Philadelphia Housing Association, and Prof. Spencer of the Meadville Theological School, will develop in several series of lectures the general theme of the Institute, namely, "A Social Program and How to Realize It." A laboratory course, which will give all the students a practice drill in survey of the community and statistical reports upon their findings in matters of public sanitation, health, housing, recreation, and other social conditions, will be offered as a new course to the students of the Institute, and will be under the special direction of the last four lecturers named.

Those desiring to attend the Institute, but needing financial assistance to enable them to do so, and all wishing further information, will kindly address Rev. Walter C. Green, Secretary of the Faculty, Meadville Theological School, Meadville, Pa.

The Religious Education Institute, which precedes that devoted to Social Service and Social Reform, will be held July 6th to 21st, inclusive, and will maintain the high standard of past years. A special circular will give particulars concerning this Institute, and these may be obtained by applying to Rev. Wm. I. Lawrence, Department of Religious Education, 25 Beacon Street, Boston, Mass.

Conference at San Diego

The annual conference of the Pacific Coast churches began on the evening of Tuesday, May 9th, with the conference sermon by Rev. H. E. B. Speight of Berkeley, who took as his theme "The Transient and the Permanent in Church Life." It harmonized completely with the definite topic to which all the addresses were devoted, and sounded a high and clear note which was well sustained to the close of the last session. As it appears in full in this number of the Pacific Unitarian no further allusion need be made.

The Program Committee, in selecting subjects and speakers, had in mind concentration on two related topics of vital interest. Life is the direct need of every church, life more abundant, more vigorous, more fruitful. How can it be quickened and strengthened? What can be done to stimulate it? What retards it? What are we failing to do that we ought to be doing? What methods have been effective in practice? So far as the church is concerned its greatest need and deepest value seems centered in life. But when we have the live church what is its purpose, what is it for? The church is no sufficient end, it is an instrument, it is a tool by which a great human purpose is accomplished. The end is to further religion and the value of religion is in its realization and expression in life. And so Life in the church, and Religion in Life, was the twin star theme around which all the contributions revolved.

On Wednesday morning, after a devotional service led by Rev. Francis Watry, promptly at 9:30 the business of the conference was taken up. Committees on Membership, Resolutions, Nominations and Place of Meeting were appointed. The annual reports of the Treasurer, the Pacific Unitarian, Unitarian Headquarters, Pacific Unitarian School for the Ministry and the Henry Pierce Library were read. At 10 o'clock reports from the churches were called for, and fifteen of the thirty-one in the conference were found to be represented. Those unable to send delegates were reported upon by the Field Secretary at the Platform meeting on Thursday evening. The reports were generally satis-

factory and in some instances especially encouraging.

The distance that separate our churches are so great that a full representation is difficult to secure. It is over 2000 miles, by rail, from Spokane to San Diego. Of ministers participating on the program there were thirteen. The total number of delegates was about 45. The meetings were fairly well attended and they were alive and helpful. Time was left for discussion and actual conference, and no time was wasted. When the appointed hour arrived proceedings began, and President Dutton held discussions to the matters at issue and discouraged rambling. The first address, by Dr. John Carroll Perkins, was on "Giving Life to the Church." It was well received, and would have provoked a good discussion but for the distressing reception of a dispatch advising Dr. Perkins of the sudden death of a beloved boy, the son of a professor, a member of his congregation. Within ten minutes he was on his way to his home, more than 1500 miles distant. By a sad coincidence Rev. Christopher Ruess, who was to have opened the discussion, was unable to be present as his brother had lost his two children by a similar accident. The morning session concluded at 12:30. The ladies of the church provided a very delightful luncheon for the ministers and delegates. The afternoon each day was left free that visitors might visit the Panama-California Exposition or improve the opportunity to enjoy the many other attractions of San Diego.

The evening session was mainly social in the nature of a reception preceded by a brief address of welcome from Rev. Howard B. Bard, and a cordial response by Rev. C. S. S. Dutton, President of the Conference, and also by an illustrated address by Rev. Clarence Reed, on the "Value of Pictures in Religious Education." The pictures shown and translated were the works of Mr. George F. Watts, including the well-known and others with which many are wholly unfamiliar. The intercourse that followed was very pleasant.

On Thursday morning Rev. N. A.

Baker conducted the religious exercises after which Rev. E. M. Stanton Hodgin spoke on "A Religious Awakening." His address was listened to with deep interest, and impressed all by its clear vision, its discriminating judgment of religious conditions and its firm faith. Mr. Bard expressed regret at his inability to have taken the part assigned him in preparing an address on "Unitarian Opportunity," but he opened a good discussion of Mr. Hodgin's address, being followed by Rev. Francis Watry, Rev. Arthur B. Heeb and others.

At 11 o'clock a session of the Women's Alliance was held, Dr. Abby Fox Rooney, of Los Angeles, a director from the Pacific Coast, presiding. Interesting reports of the important work of the organization were made, and a general discussion of matters of interest followed. At half past twelve the session adjourned, and practical demonstration of how well the women do things was made in the church dining room.

In the afternoon a pleasant automobile excursion gave all visitors who had not already seen the beauties of Point Loma and Coronado an opportunity to do so. San Diego has great variety to offer and impresses those who have not seen it for several years with very great development. During the past five years its population has doubled, and both its business section and residential districts show marked advance.

In the evening, following a brief report from the Field Secretary, the special topic, "The Dynamic and Permanent in Religion," was discussed by Rev. David M. Kirkpatrick, Rev. O. P. Shroud and Rev. C. S. S. Dutton. The general conclusion seemed to be that the word permanent was superfluous. Only the dynamic can be permanent.

Friday morning Rev. Hosmer McKoon conducted the devotional service. A brief business session followed, disposing of several resolutions, the election of directors and acceptance of the invitation of Berkeley for the 1917 meeting of the Conference.

Rev. N. A. Baker then opened the discussion of "Giving Life to the Sunday School." He gave a valuable his-

torical sketch of the Sunday school, and set forth the various theories which seemed to be held as to their prime purpose—as a feeder for the church, to afford an opportunity for people in the church to render some service, to keep the children off the streets, etc. He made a strong plea for teachers, trained or gifted, who would really educate and also inspire, and that the Sunday school be upheld for its own sake.

Rev. Clarence Reed followed with a survey of Sunday school conditions on the Pacific Coast, and was able to give valuable hints from his experience at Alameda, and especially in the open air school at Palo Alto. Mr. Ruess, Mrs. Hodgin and Mr. Murdock joined in the discussion. The final address was from Rev. Christopher Ruess on "Organizing Men for Work," and was full of fruitful suggestions. He told of what they had done, and of what they had failed to do, in Fresno, and of lessons learned from other places. He suggested that if any new society was to be formed it might be found worth while to have a discovery club that would find out what men could best do, and then put them to work. Almost every man can do something but generally it is not easy to persuade him to do it. Again, no minister should be discouraged because so few men were active in any one society. Investigation would disclose the fact that in most organizations the real motive power rested in two or three, and often on one man only.

Mr. Dutton spoke of the awakening on the part of the men's club in his church. For a long time life seemed impossible to arouse, and then, all at once it came. A few interested and persistent men can immensely strengthen the minister, and make his work very much more effective.

For their intrinsic value, as well as in consideration of those who would have liked to have attended the conference but were unable to do so, we shall print in successive numbers of the *PACIFIC UNITARIAN* such addresses as we are able to present. In several cases they were given without notes, and no reporters were on duty, but to the extent that we can secure copy they will be published.

Woman's Alliance

The session of the Woman's Alliance at the Pacific Coast Conference in San Diego was held May 11th at 11 a. m. There was a good attendance, Mrs. L. L. Raver, president of San Diego branch, presided. The meeting was opened with the recital of the Lord's Prayer in concert, according to the custom of that branch.

Mrs. Marsh of San Diego gave a gracious welcome to the visiting guests, which was responded to by Mrs. Perkins of the University Church of Seattle, Wash., with a charming spirit of gratitude and loyalty.

Reports of the Alliance work in the different churches on the Pacific Coast were given by Mrs. Speight of Berkeley, Miss Peek of San Francisco, Mrs. Fox of Los Angeles, Mrs. Biller of Pomona, Mrs. Eggen of Santa Ana, Mrs. Sargent of Redlands, Mrs. West of Fresno, Miss Mann of Long Beach, Miss Haight of San Diego.

Written reports were read from Eugene, Ore.; Bellingham, Wash.; Sedro-Woolley, Wash.; Santa Cruz, Cal.; San Jose, Cal.; Santa Barbara, Cal.

Mr. Heeb of Stockton gave a report from the baby alliance, only two years old.

Mrs. Hodgin of Los Angeles moved a vote of thanks to the people of San Diego church for their generous hospitality, and Mrs. Raver assured all that they were more than repaid by the presence and religious fervor of their guests. A message of greeting was ordered sent to Miss Bancroft, president of the Alliance at Boston.

Adjourned.

ABBY FOX ROONEY,
Secretary.

What we do today is more important than what we intend to do tomorrow.

I've been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own will. Our life is determined for us, and it makes the mind very free when we give up wishing and only think of bearing what is laid upon us and doing what is given us to do.—George Eliot.

The Transient and the Permanent in Church Life

Rev. Harold E. B. Speight.

"Let us hold fast the profession of our faith without wavering; and let us consider one another to provoke unto love and to good works."—Epistle to the Hebrews, 10:23-24.

"A gentleman had running through his grounds the Middlesex Canal. It divided his garden from a very beautiful grove of trees, which was a favorite retreat in the summer time. Being a man of wealth, he spanned the canal with a stone bridge elegant to behold. After a time the railroad superseded the canal. The waters were drawn off. The bed was filled in, planted over, covered with corn fields; but the bridge still stands where it did. It serves no purpose as a bridge; it is easier to walk over the even ground than it is to climb its steep arch; it occupies good soil for planting; it withdraws from use a quantity of granite; it is by no means ornamental, and its incongruity raises a smile, not always inaudible, in the passers by. So to the apprehension of many, stands the church, a needless relic of a past dispensation, doing nothing that the book, the magazine, the newspaper, do not accomplish a great deal better; and, by its standing where it does, causing a tacit reproach, and being an actual hinderance to these."

Those words are attributed to Octavius B. Frothingham. Though they were spoken many years ago, I suppose, we may well apply them to the situation in which the churches find themselves today. And if we are wise we shall face the challenge and answer for ourselves the question whether our churches can be described as needless relics of a past dispensation. For we are assembled here this evening to open a conference not simply of individuals interested in the promulgation of a certain set of ideas. Through us who are here a number of churches are coming together to see whether they cannot help and encourage one another.

Quite a number of churches have accepted the description of their position which I have just quoted as correct and with more haste than discretion have endeavored to escape the re-

proach by transforming the church into something else while retaining the old name. Indeed so many are in these days engaged upon that reorganization—getting in fresh stock to replace the old, so to speak, changing methods of salesmanship and advertising, and in some cases even departing from conservative standards of honesty and integrity—that to call a society a church today calls up no clear idea of the purpose and character of the institution. And the question is forced upon us whether there is any definite principle behind these easy adaptations to the mental habits of our time; whether there is any clear distinction between the transient and the permanent elements in church life. To determine upon such a distinction and then to resist strenuously all forces which would sweep away the permanent elements is just as important a task, to my mind, as that which has been apt to claim our energy—the task of showing other people that transient opinions are an insecure foundation for church fellowship. There are some things which we who are here feel to be essentially unimportant; we point—sometimes with scorn and too little understanding—at the beliefs of past ages which are incorporated in the orthodox professions of faith; we say that any attempt to define the ultimate truth can hold good only for the age which is responsible for it. Our zeal for the truth is good, but are we not sometimes so busy showing up the transient things that we forget to lay stress upon the permanent things?

Surely there is another way to meet the hostile criticism which is levelled at the church. Shall we not leave the transient things to take care of themselves, knowing that only a truth can kill an error, and for ourselves be anxious above all else that our generation shall hold fast without wavering the faith which is our permanent possession? Various features of the church are quite obviously transient; we need little training or self-discipline to detect them. But have we the insight which can clearly discern what is the enduring value of the church to human society?

At times the church has been the organ of political reform movements; it has been a social center in the community and varying with local conditions still serves in some measure in that capacity; it has been a pioneer in educational movements, but today, as a rule, it rightly recognizes that its work in that direction is done when the conscience of the community is stirred and the corporate responsibility of the community is recognized; it has held the purse of charity, but here again it is finding that its higher task is to convince the community of its direct responsibility for and the duty of preventing many of those conditions which have called out the palliatives of charity. Finding one after another of these functions to be temporary, many earnest people are asking whether there is anything left for the church, whether there is any room for it in human life.

I would say in passing that we should welcome rather than deplore the fact that we can point to transient functions which are showing themselves to be temporary and provisional. For we would surely choose to belong to a *living* church and a living church not only admits but needs change and growth. A church which is fixed from generation to generation in either its view of truth or its methods of serving humanity is dead and calls for decent burial. We judge a tree by its fruits, but if it does not go through certain preliminary changes there can be no fruits; if it does not drop the dead leaves to make room for fresh, we call it dead. And if a church had nothing transient about it, but everything fixed, we should not know it to be a living church.

Any attempt to define the permanent features of the church must necessarily be content with somewhat vague language. We can only dissect an organism when it is dead; we can only define an action when it is finished; we can only fully describe something which human beings have *done*, for if they are still *doing* we know that there is an incalculable element which baffles all definition, the element which makes human life what it is. But if we are content with the language of symbolism

we can find words which set us on our way towards those living realities which are beyond words. An ancient thinker conceived of a perfect state or republic, a community in which there would be a nucleus of people occupied with the best and highest things, things loved and cherished for their own sake and not as a means to some other good; their souls would be freed from the earthly appetites and would enter into communion with the "divine, the immortal, the eternal." They would awaken from the life of dreams in which they have wrangled with one another over the shadows and grasped at mere phantoms of the good; they would recognize the ultimate reality and view all things in its light, recognizing all good, true and beautiful things as deriving their goodness, truth and beauty from that one source. Plato held that for men to live in the light of this ultimate reality, this eternal stability in the midst of change, this eternal valuation giving value to all things valuable, was the highest form of human life, and the good citizenship of any community would depend on the existence of leaders who had enjoyed an education of the soul designed to fit them for this love of the good. While, of course, this ideal of Plato is aristocratic, confining the higher life to a few select spirits, and on the contrary the Christian Church has included in its spiritual fraternity all sorts and conditions of men, offering them a vision of ultimate reality and the good which depends on the state of the heart rather than upon the education of the mind, Plato's thought leads us by an unfamiliar but all the more interesting path to the central feature of the enduring church. For men can never immerse themselves so deeply in the things subject to change as to be able to drown completely that voice which utters the cries to which religion has always been the answer. No absorption in the traffic of the streets can for ever shut out the vast firmament or stifle the question, "Whence came these myriads of worlds, orderly and majestic, those stars which the telescope of man has numbered and God has called by name?" No satisfaction in the uninterrupted joys of

the present can for ever postpone the questions that the heart must perforce ask when hopes are buried with a friend in the grave, 'Whither?' and, 'Is this for us the end?' Dependence upon custom or tradition or instruction cannot for ever shelter man from the perplexities and uncertainties of the cross-roads where one road seems to lead at once to a pleasant resting-place and the other winds up the hills to attractive but distant heights; the eternal question of conduct must be heard. And travel where he will, man cannot flee from the presence which knows his down-sitting and his uprising, which besets him behind and before and fills even the uttermost parts of the sea; the Everlasting Mercy will pursue him even when he fears it and will drive him at last to cry: 'O wretched man that I am! Who shall deliver me out of the body of this death?' I say we *cannot* so deeply immerse ourselves in the shadows and phantoms of reality, as Plato called them, the things that are subject to mutability, as to escape completely the questions which it has in all ages been the aim of religion to answer by the gift of a vision of ETERNAL REALITIES. And when we look round us we see one and only one institution which is primarily and above all else a corporate attempt to meet those questions of the human heart with enduring ethical and spiritual ideals. Individuals here and there, our poets, our philosophers and our essayists face those questions and he would be only an ignorant ecclesiastic who would under-estimate the service they have rendered to their groping, perplexed fellow-men; in the church, however, we have the answer, not of any one mind but of a fellowship of hearts, and that answer, the essential answer despite all attempts to exalt its intellectual formulation, is in terms of ideals. The problems of man's place in the natural order, of life and death, of moral choice and moral responsibility are answered by the soul-venture of a great host of faithful souls, one family there and here, who hold fast without wavering that faith in man and God which has inspired loyalty to the highest ideals of life. And the church, which is the

home of ideals, is also the center of our co-operation to make the ideal a reality. If that be the true place of the church in our life, never did we need it more than today, never was it less of an anachronism. We need as never before the co-operation of earnest men and women to the end that amid the stir and the confusion and the distractions of a changing world-order there shall still be preserved the quiet open spaces where the spirit of man may see its true horizon; we need, as no other age has needed, an organized protest and prophecy—a protest in the name of all humanity's ideals against man's inhumanity to man, a prophecy so persuasive that men shall see the Kingdom of God already in their midst; we need the occasions and the places dedicated to the renewal of our resolves and the repair of our spiritual energies; we need the society which is open to all, rich and poor, learned and ignorant, strong and weak, where we may learn in the school of fellowship to see over the barriers which hide from each class the fundamental brotherhood which binds it to all other classes. Few of us, I suppose, would expect to find in Thomas Huxley an apologist for the church. But I find him quoted as saying: "I can conceive the existence of a church which should be a blessing to the community—a church in which, week by week, services should be devoted, not to the iteration of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just, and pure living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few; a place in which the man of strife and business should have time to think how small, after all, are the rewards he covets compared with peace and charity."

What is this but saying that the church is above all a religious institution, a "spiritual corporation?" It would seem on the face of it absurd to dwell upon this, were it not in practice so commonly denied. If I am asked to account for the comparative ineffectiveness of our own church life in the fields

familiar to me, I feel compelled to reply that while we have enjoyed the privileges of the congregational polity, particularly the independence and self-government always associated with that polity, we have not escaped its dangers. The differences in tradition and usage, in message and method are great. That in itself would not be deplorable if only we had a unity of the spirit so pronounced that it would be impossible to say, as we sometimes are compelled to say: If *that* is a church, then *this* is not. It is not differences in organization, in machinery, that we have to fear, but indifference to the essential spiritual aims which alone justify the use of the machinery. I trust that we may bear in mind throughout our conference the permanent things, however much we may differ as we discuss the not unimportant but transient things.

Let me try, in conclusion, to set forth the permanent features of the life of the church. With these clearly before us we may be assured that the transient features contingent upon time and place will be seen in their true light.

1. *The Church of the Spirit points true to the ideal.* The broken compass or the compass under disturbing influences may be inconsistent from moment to moment, but the true compass turns always toward one point. The true church will point true to the ideal, despite changing conditions of time and place. It will not one day preach peace and the next pray for the victory of arms; it will not one day preach temperance and the next accept a compromise; it will not one day preach the essential social brotherhood and the next parley with the tyranny of an aristocracy of wealth. By keeping in remembrance the words and deeds of men and women who have lived to make real the ideal, by fearless prophesying as the Spirit of Truth gives greater insight into the call which the future is making upon the present it will hold aloft the sacred standards. Yes, both by cherishing the achievements and aspirations of the noble past and by preaching the living word of inspired insight—not alone by either, but by both. Sometimes I have met with churches and with ministers who have

emphasized one to the neglect of the other. There are, for example, timid hearts which rest on the finished work of a dead past and thereby make it doubly dead, forgetting the profound thought of the Epistle to the Hebrews that one of the better things God has provided for us is that even those who have in the past obtained a good record through faith *are not made perfect without us*. The piety which finds complete expression in the songs of faith and forms of prayer provided by the past belongs not to the true Church of the Spirit but to a Home for Infirm Christians. On the other hand there are those whose meat and drink is the prophetic word, but whose prophecy reminds us of the last word in reform foods; as a regular diet it seems to lack substance. The Church of the Spirit, like everything else that is living to any purpose, must offer as a basis for progress something which belongs to human nature in its God-ward aspiration, whether of the past, of the present, or to come. It upholds ideals which have inspired others but which are not ideals for us or for the future until we have made them our own.

2. *Secondly, then, the Church of the Spirit is an inspiration.* It not only points true to the ideal but it captures our hearts to make us loyal to the ideal, and our loyalty to the ideal is complete only when we apply it to our own special conditions. To sing the songs of peace and good will while we stand idle and see the world pledging itself more and more deeply to the force of arms, is to cry "Lord, Lord," and lay up for ourselves the chagrin and humiliation of the unfaithful servants of the ideal. My text calls on us not only to hold fast without wavering the faith, but also to provoke one another to love and to good works. When the church has set the compass for our lives and for the life of the community, it has still to be the inspiration of our loyalty, or shall I say, to keep us in touch with the sources of that strength in which alone we can prove loyal. Now, loyalty to the ideals for which the church stands means the service of the causes in which they are being made real. As Dr. Peabody has well said, "The Church of the Spirit is

a ministering church . . . By the grace of God we have come to a time when the chief interest of the world is outward-looking, generous, self-forgetting. It is the age of the social question; and the test of the Church, as of all other human organizations, must be found in its contribution to social service. But how slightly we are aware that effectiveness in social service does not proceed from the arrangements of reform! Behind all the social mechanism in which we may enlist there is a social dynamic to be secured; and the fundamental need of an age of social service is not so much for more channels of social usefulness as for more social wisdom, insight, patience, and power. And from what source does this power of philanthropy proceed? It springs from the hidden sense of God, from the life of idealism, insight, vision, and faith, as the full stream which moves the modern industry flows from its secret source among the quiet hills." And yet, though we feel the truth of such a statement, how often we have been content with an appeal to economic motives! How we welcomed Norman Angell with his proof that a great war would not pay and ignored the words of ancient and modern prophets who warned us that our salvation lies only in a change of heart, a radical change of habit, mental, moral and spiritual! There must be an appeal deeper than self-interest and more divine even than the will of the majority. Preach the gospel that in the life of the nation as in the life of individuals God is working, shaping character into destiny; preach the moral ideal which is our discovery of God and God's revelation of Himself, and lay it on men's consciences that they must make their individual contribution toward our corporate realization of it; hold out to men and women whose lives are empty and impotent because lacking in purpose the promise that they may yet be co-workers with God in establishing the Kingdom which is love and truth and righteousness and more besides—then, with faith sustaining your hearts and this message on your lips phrased in the language most natural to you, you will find that you have sounded the depths of human

hearts and appealed to motives that never fail, motives higher than expediency, motives compounded of faith, imagination, hope and love. Here, indeed, in this inspiration of service the many parts of the Church Universal are coming to recognize their unity. They give different answers to the question, "What is the Church?" or, "What is the work of the Church?" But ask them *for whom* the work of the Churches is to be done and they will display a fundamental agreement. One say for Society, another for Mankind, another for the Community. In this they are at one, that "souls are to be saved together, not one by one." The Editor of the Hibbert Journal, one of the most acute minds of our time, pointedly asked, in a sermon preached to a group of English Unitarian Churches, whether we are really ready for the truth of *the togetherness of men in their highest interests*. "Are we equal to it? Are we ready as individuals, as churches, for what it requires of us? Are we willing that it should lead us on, by dark and difficult ways, perhaps, into strange regions where we never expected to find ourselves? . . . The truth of man's togetherness will not stand still. It will not suffer us to stand still either. It has not come into the world to be looked at and admired. It has come on business, and its business is with you and me; with this group of churches, and with every church throughout the world. We do not satisfy its requirements by talking about it; no matter how eloquently, no matter how learnedly. Are we not in danger of overlooking all that? content to find in this great revelation something we can preach about or hear preached about by others? That won't do. Big words are being bandied about—words that ought to be accompanied by big thoughts and big resolutions. "Society," "mankind," "the human race"—these are big words. But what do they mean?

"What do they mean?" They mean at least so much that we cannot rightly utter them with any meaning in the same breath as with the names of our wrangling sects. No "ism" has a prescriptive right to them; they belong to

the Church Catholic, to the Church which has so much in its life that is permanent that those, now living who join it can feel their membership in the communion of seen and unseen which binds together Past, Present, and Future; in the corporation which through the life of today interprets yesterday to tomorrow. If you are ever tempted to think that the union and co-operation of the Churches in practical reform and social service is only a superficial union, leaving them "agreed to differ" on deeper things, reflect on this truth, that their union in the service of society or humanity is the deepest union they could ever reach, a union to which all else is irrelevant, for the very reason that in that service they are united not only to one another but to all the generations that have gone and all that are to come. Such union in service gives to the present a setting which redeems its most disappointing features, a setting in that Eternity of which we can catch a glimpse in every moment of conscious life as the experience of the past enables the present to anticipate the future.

3. I have already implied the third permanent feature of the Church of the Spirit—the last I shall speak of tonight. It is Fellowship. I could not escape it while I spoke of the Church as the home of ideals and prophecy, or while I spoke of the inspiration of service which is the fruit of the Church's idealism. For no ideal can appeal to the whole man which concerns only himself. He impinges on others at every point. He is, indeed, a "social animal" and all his ideals are ultimately conceptions of a possible better life along with his fellows; the moment he attempts to make real his ideals he finds that he needs the co-operation of others and he is compelled to give his ideals persuasive, convincing and inspiring expression. Moreover, we have seen that our fellowship in the service of the ideals which comprehend the race or even a single community is incomplete until it is a fellowship with the host of faithful dead who compass us about as a cloud of witnesses and whose lives are *not made perfect without us*. The Church, then, which fails to bind men

and women into a "spiritual corporation", which leaves them in a purely individualistic mood, will be effective neither in its prophetic utterance of ideals nor in its inspiration of personal loyalty to the ideal; in other words, it will be ineffective in both its preaching and its worship. Its preaching will leave both men and women unmoved, or simply amuse them in an idle hour; its worship will be a duty perfunctorily performed which becomes wearisome to the flesh until at last it is frankly and honestly omitted or gives place to the entertainment of ear and eye. We, with our *covenant* basis of union in place of *creeds*, with our fellowship based upon purpose rather than upon knowledge, can, I am convinced, never lay too much stress on this permanent element in Church life, the sense of membership in a corporate body which calls for our loyalty and lays upon us the responsibility of guarding a sacred heritage from the past for which the future will bring us into judgment.

If the purpose of a Conference Sermon be, as I have supposed, to interpret the spiritual significance of the program with which we come together, I say in conclusion in a few words what I have labored to say in many. We come as Churchmen or Churchwomen to reaffirm in language suited to the hour the ideals which form our bond of union as Liberal Christians, in the words of my text to "hold fast the profession of our faith without wavering"; again, we come to deepen our loyalty and further our purposes of service and to realize our fellowship with each other and with the Church Militant and Triumphant; or, again in the words of the Epistle to the Hebrews, we come to "consider one another to provoke unto love and good works."

The Grasshoppers

Because half a dozen grasshoppers under a fern make the field ring with their importunate clink, whilst thousands of great cattle, reposing beneath the shadow of the oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field.—Burke.

Constructive Church Ideals

CONDUCTED BY REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon.)

I. A NEW DEPARTMENT.

With the kind co-operation of the editor of the Pacific Unitarian I am undertaking to "conduct" this new department,—a department to be devoted exclusively to articles, discussions, news items, book reviews, notes, comments, touching the deeper life and vital work of our churches.

So far as my own contributions to this department are concerned, I will try to be brakeman as well as conductor! It occurs to me to say this, because twenty-five years in the Christian ministry have brought me, as they would any other man, some radical convictions and doubts, and I propose to speak my mind freely in these columns. But I do not wish to take undue advantage of position, and sincerely bespeak the free co-operation of all, clerical or lay, who may feel moved to speak.

II. SCOPE.

The title, "Constructive Church Ideals," defines as nearly as possible, in a few words, the proposed scope of this department. The Pacific Unitarian has always been constructive in its policies. It is now proposed to lay special emphasis upon constructive policies and upon the problems incident to constructive advance. I have in mind the deeper spiritual problems of our churches rather than questions of temporal administration. The recent book, "Money-Making Entertainments for Church and Charity," if reviewed at all, will have to be reviewed somewhere else! So also of the treatment even of questions of religious doctrine and social theory, unless they are discussed in their relation to church ideals, in their relation to the deep inner life and to the true work of a church.

III. METHOD

The details of method in the conducting of this department may well wait upon experience and opportunity and may, therefore, change from time to time to meet occasions. The department has

no policy in the sense that contributions will be included or excluded as they may agree or disagree with my own personal views. If I am obliged to select among hoped-for contributions to this department it must be upon the merits and appropriateness of articles and items, and not upon their conformity to any one theory. In order that contributions submitted for this department may be appropriate to its central purpose, it would seem to me that they should be so far as possible constructive rather than merely critical, if necessarily critical, then constructively critical, and that differences of opinion should not be put into personal terms.

IV. SPIRIT AND PURPOSE.

I am very sure that I am not alone in believing that beneath the wonted customs and routines of our denomination lie crucial problems as yet unsolved. Can we make these clear to each other? Can we face them? Can we make some headway in their solution? To what extent can we make real issues perfectly clear? How and to what extent can we make our churches stronger in their very vitals? How and to what extent can we bring our ideas and ideals into unison?

I am not alone in sensing these problems and I am not alone in earnestly desiring light and leading in the solution of these problems. Nor could I undertake to conduct this department did I not expect to get more than I can hope to give. Surely the very foreword, the constructive plan, is for us to try to understand these problems, and to try to understand each other, and to center some of our best thinking upon genuinely constructive lines.

V. OUR MAIN PROBLEM.

For myself, my convictions and doubts turn upon the question: "Are Our Unitarian Churches to Remain Merely Protestant of the Protestant, or Have They It in Then to Become a Genuinely Free Catholic Church?"

I have already a half-promise of an article upon this theme and I do not wish to forestall the completer treatment of the question. But the mere statement of the question will indicate in a concrete way how fundamental are the

problems which I for one believe we ought to face and discuss.

The question here propounded can hardly be met with mere indifference by any of our people. It is quite possible that the reaction in some minds may be a swift suspicion, in others a support or a counter for what they deem to be its implications.

But there, for example, is one question which, as I see it, ought to be answered, as being a question most critical in its bearing upon the life and work of our churches. The very possibility that the mere statement of the question may bring forth either support or opposition is proof, I think, that it is time for us to enter upon a friendly interchange of views, to the end that real issues, if they exist, be made clear; but to the higher end that constructive ideals be set forth from all points of view.

Whether my question or somebody else's, whether my ideas and seekings or somebody else's, prove to be the most interesting and profitable, may I not at least hope for this,—that the running discussion of this or other fundamental questions pertaining to the deepening and strengthening of our church life may prove helpful to us all as a kind of correspondence conference, or a kind of correspondence ministers' institute? We are widely scattered. We labor at isolated posts, whether as ministers or peoples. Will not this department be justified if it do nothing more than offer every one a definite and appropriate place for propounding whatever may be for him the question that touches most profoundly our church life and work, and a definite place for him to contribute whatever may appear to him to be most genuinely constructive in plan and practice?

W. G. E., Jr.

Leaving the past behind, asking no praise, pay or reward, submitting ourselves to the grand law of the world, turning the way of faith and hope, giving ourselves to the nearest present duty, asking ourselves only what does right or truth or love bid, we thus enter into the joyful life of the children of God.—Charles F. Dole.

Selected

Social Conscience the Great Modern Discovery

The reform of the world will come about, not through a revolution and a reorganization of the machinery of society, but through a realization of the religion that Jesus taught and an application of the philosophy and power of this religion in the work of the world.

This is one of the thoughts presented by Dr. Francis G. Peabody of Harvard in the series of lectures he has delivered at the university this week. Dr. Peabody is at Stanford as special preacher in the Memorial Church, and to preach the baccalaureate sermon. He gave three lectures—on Sunday afternoon and Monday and Tuesday evenings—the subjects of which were: “The Social Principles of the Teachings of Jesus”; “The Social Consequences of the Teachings of Jesus”; and “The Social Problem of the Modern Church.” Jesus, he said, was a revealer and not a reformer, and His chief concern was bringing men's hearts into touch with God. Along with this went His vision of a perfected humanity, the Kingdom of God. The social principles of this Kingdom are: first, that the spiritual is to rule over the material—“The gift of the Kingdom is power”; second, that the instrument of this power is personality; third, that personality is to function through the will.

The teachings of Jesus furnish no program for a social revolution, but show that when a large enough number of people have the power of the Kingdom within them the social machinery we have today will most likely prove good enough. The mission of the modern church is to supply this power. Dr. Peabody thinks there are indications that the present upheaval in Europe is bringing about the beginnings of a transformation from the old established static religion to a dynamic religion of great regenerative power.

The prevalent discord and disintegration of family life and the industrial disorder Dr. Peabody attributes to the absence of the philosophy of Jesus. He

says the evils of the present industrial order are not in the social organism but in the unsocialized will. The social consequences of the teachings of Jesus would be the conversion of business from an economic to a moral science—the humanization of business. The time is even now come when the test of the successful employer is a recognition of the human factor in business.

In national life we see a paradox. On the one hand is the conspicuous and apparently absorbing commercialism of our people, and on the other is our inherited national susceptibility for idealism. The history of the United States is unparalleled for the number of disinterested, idealistic things the nation has done. In international affairs, the present condition is the direct result of years of evasion or defiance of the principles of the Kingdom of God. It is certain that international affairs will never again be entrusted to secret diplomacy. Peace must be established not by the decadence of courage but by the triumph of democracy.

The greatest discovery of our time is not the wireless telegraphy or any other mechanical wonder. It is the social conscience. The great interest in social reform is a modern thing. The primary appeal of Jesus was to the will. Through the dedication of the will to loyalty is to be opened the way to the understanding of the Kingdom. The call to social service which so many men and women feel at present may show the touch of the Holy Spirit which is dedicating the will to the search for the Kingdom of God.—*Stanford Palo Alto News*, Friday, May 12th.

"Things are not to be done by effort of the moment, but by the preparation of past moments."—Richard Cecil.

A good fight is never for its day alone. It is for many days. And it is not alone for him who bears its utmost stress. No man can live his own life bravely and not be an energy of social good, virtue proceeding forth from him to heal some brother's wounded heart. There is a riddle here for us to guess.—John White Chadwick.

The Source of Power

[Extracts from Baccalaureate address of Dr. Francis G. Peabody, Stanford University, May 20th, 1916.]

"And the Jews marveled, saying, 'How knoweth this Man learning, having never learned?'"

"Jesus had gone up to the feast, not openly, but as it were in secret. Without parade of mission, without claim of authority, he had quietly entered among the colonnades of the temple and had sat down there among the other teachers and taught; and the learned rabbis trained from childhood in the doctrines of their schools, schooled in dialectical discussions of the ancient law, marveled, we are told, that anyone not of their academic set should teach so well.

"'How knoweth this man learning?' they asked each other, 'having never learned?' Here were they with every word of the Scriptures at their fingers' ends and every syllable scrutinized and weighed, and here by their side was this young man, an itinerant preacher from the hill country of Galilee, to whom the people thronging the temple area listened as to one who knew what was in man. They could not entangle him in his talk.

"Now what was the secret of this power in Jesus Christ? Jesus answers these questions. 'My doctrine,' he says, 'is not mine, but His that sent me. If any man will do his will he shall know the doctrine whether it be of God or whether I speak of myself.' The secret of his power, that is to say, was in its being not his own power.

"It would be the same he said to his hearers, with any one of them. The teaching which was one's own would always be hesitating, self-conscious and apologetic; the teaching which was associated with a truth larger than one's own and of which the teacher knew himself to be a messenger would have in it a confidence, self-effacement and power which no academic erudition could insure. 'If any man,' he says, 'is willing to do not his own will, but the will of him who sends him,' he will find this dedication of the will opening into intellectual lucidity and force. His learning will follow where his will has led the way.

"What is true of learning is true of life. The secret of power, whether it be intellectual, moral or spiritual, is in attaching one's life to a source of power and the utilization of that dynamic of the larger will.

"The only atheism which one has to fear in this or in any age is the paralysis of the will, the surrender to circumstances, the loss of spiritual momentum, as though one were a rudderless derelict on the ocean of time with no port of one's own to reach, and drifting astray across the track of other lives. The faith that saves in America, as in Judea, is that which first of all saves one from himself and commits his will to do the will that sends him. That does not mean a refuge from the vicissitudes of life, as though one had reached an harbor where no storm can come, but it means this—that across the deeps of experience which have to be traversed, and through the storms which are sure to come, one has at least a course to steer, a port to reach and a set to keep his rudder true."

A Flight from Glory

Once, from the parapet of gems and glow,
An angel said: "O God! the heart grows cold
On these eternal battlements of gold,
Where all is pure, but cold as virgin snow.

"Here sobs are never heard; no salt tears flow;
Here there are none to help, nor sick, nor old;
No wrong to fight, no justice to uphold:
Grant me thy leave to live man's life below."

"And then annihilation?" God replied.
"Yes," said the angel, "even that dread price;
For earthly tears are worth eternal night."
"Then go!" said God. The angel opened wide
His dazzling wings, gazed back on heaven thrice,
And plunged for ever from the walls of light.

—EUGENE LEE-HAMILTON.

The Crown Imperial

That humbleness may not take wing.
But be with gold and splendor granted,
'Twere best for every thoughtful king
To have thee near his window planted.

—NORMAN GALE.

Each in His Own Tongue

A fire-mist and a planet,
A crystal and a cell,—
A jelly-fish and a saurian,
And caves where cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tints of the cornfield,
And the wild geese sailing high,—
And all over upland and lowland
The charm of the golden-rod,
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight hard pathway plod,—
Some call it Consecration,
And others call it God.

—WILLIAM HERBERT CARRUTH.

From the Churches

SALEM.—A good sized congregation listened with rapt attention to two most excellent and powerful sermons by our minister, Rev. Richard F. Tischer. On April 30th the subject was, "The Seat of Authority in Religion;" May 6th, "The Call of the Spirit." "The Significance and Triumph of Easter," was the subject of the Easter sermon. The church was beautiful with abundance of flowers and Easter lillies, and special music was furnished. Four new members were received into the church. The Sunday School also observed Easter with special services and music. On April 25th a public dinner was given in honor of the twenty-seventh anniversary of the organization of the Salem church. Under the auspices of the Women's Alliance monthly socials are held, for the members and friends, the purpose being to promote the social life of the church, and enable all to become better acquainted. We enter upon the

new year with anticipation of continued prosperity.

SAN DIEGO.—On the last day of April Rev. Howard B. Bard was taken suddenly ill just as he was to enter his pulpit, and the large congregation that had gathered to hear him speak on "The Rediscovery of Jesus Christ," was reluctantly dismissed. Suffering from overwork the attack came as a peremptory warning from Nature. While able to be up and around he has had to call a halt on his customary work. On the following Sunday Rev. Hosmer McKoon filled the pulpit quite satisfactorily. During the conference week Mr. Bard was able to attend most of the sessions but he was obliged to favor himself and not take the active part he had expected to.

On the 15th Field Secretary Murdock stayed over and preached for him enabling an immediate retreat to the mountains.

SAN FRANCISCO.—During May Mr. Dutton was in his place every Sunday with a strong and helpful sermon. On the 7th his subject was "Things That Remain," a ringing appeal to make the most of whatever remained, however much had been lost or wasted. On the 28th he concluded his preaching year with a powerful sermon on "The Kingdom of God is at Hand."

A good delegation from the church attended the conference at San Diego.

The Channing Auxiliary, on May 1st, listened to an interesting lecture by Mrs. F. Widemann, and well-sung songs by Mr. C. A. Chase.

On May 8th Miss Daisy Polk, before the Society for Christian Work, gave an interesting and thrilling account of her experiences in relief work in France and Belgium. Miss Polk was obliged by failing health to return to her home last fall, but returns this month to renew her labors.

On May 22d Mrs. George Leviston entertained the society by recounting her experience in Hawaii and giving her impressions of that fascinating region.

On the 18th Assistant City Engineer Cleary addressed the Men's Club on the Municipal Betterment of the recent

past. He threw upon the screen and intelligently described views of the complete sewer system, the auxiliary for fire protection, the municipal railways, and the Hetch-Hetchy water supply. To many it was a revelation. Beside the improvements covered by bond issue, \$15,000,000 has been spent on the streets since the date of the fire.

During the month of June the pulpit will be filled by supplies, and in July the church will be closed.

VICTORIA, B. C.—The little band of workers at Victoria remain hopeful in spite of the awful depression of these days and is determined not to let the fires die out. The Women's Alliance held a very successful Sale of Work on the first Friday in May, a substantial sum being realized. On the same evening a concert was held at which there was a most encouraging attendance. Rev. J. B. Warnicker, B. A., of the First Baptist church delivered a very entertaining lecture on "The Life and Message of Charles Dickens." The fact that the minister of the largest Baptist church in Victoria was able to be present to assist us in our work is a very encouraging sign of the times and his presence among us was highly appreciated by all.

During April, the pastor, Rev. Walter G. Letham, delivered a special series of sermons on Modern Democracy, the themes being: "The Heart of Democracy," "Democracy and War," "Democracy and Religion," "Democracy and the Individual," "Democracy and Labor."

There was a most gratifying attendance on Easter Sunday. The church was beautifully decorated with flowers, and the whole service in its appropriateness proved a great inspiration.

The friends at Victoria send heartiest greetings and good wishes to all the societies on the Pacific Coast which are laboring for the progress of a pure Christianity.

Your intelligence should always be far in advance of your act. Whenever you do not know what you are about, you are sure to be doing wrong.—Ruskin.

Sparks

Editor: "Do you know how to run a newspaper?" Applicant: "No, sir." Editor: "Well, I'll try you. I guess you've had experience."—Puck.

Student (writing home): "How do you spell 'financially'?" Other: "F-i-n-a-n-c-i-a-l-l-y, and there are two r's in 'embarrassed.'"—Harper's Magazine.

Two men were once talking over their respective sons' careers at college, and one remarked, "Well, I sometimes feel like saying as did Aaron in the wilderness, 'Behold, I poured in the gold and there came out this calf.'"

You have heard, perhaps, of the Englishman in the South Station, Boston, who read over a door "Inside Baggage," and chuckled with glee: "You Americans are *so* droll! Now we should say 'Refreshment Room.'"—The Living Church.

A Michigan editor received some verses with the following note of explanation: "These lines were written fifty years ago by one who has, for a long time, slept in his grave merely for pastime."

With most of us the grim necessity of purchasing coal is no joke. Yet a Boston man found at a coal emporium in that city a chap who managed to infuse a degree of facetiousness into the transaction. "How much is chestnut coal?" timidly inquired the prospective customer. "That depends," said the salesman. "A la carte it's \$8; cul-de-sac it will cost you 50 cents extra."—Everybody's.

First Law Student—Hello, Harry! Have you heard the new name for bankruptcy?

Second Law Student—No. What is it?
First Law Student—Jewish prudence.
—Topeka Journal.

Miss Vine—Do you favor women proposing?

Mrs. Oak—Certainly not. When a woman picks out a man she should make him propose.—Chicago Tribune.

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AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, benificent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

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In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

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The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Reformer

*Before the monstrous wrong he sets him down—
One man against a stone-walled city of sin.
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer him.
Let him lie down and die: what is the right,
And where is justice, in a world like this?
But by and by, earth shakes herself, impatient;
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars.*

EDWARD ROWLAND SILL.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

Readers of the PACIFIC UNITARIAN will be glad to learn of the delightful impression which the beloved representative of their cause at the Unitarian anniversaries, Rev. Francis Watry, of Southern California, has made upon his co-religionists in New England, which he visits for the first time, and the deserved recognition and many courtesies they have extended to him, partly for their sake, but chiefly for his own. Everywhere he has been greeted with affectionate regard and listened to with interest. He made an excellent address at the annual meeting of the American Unitarian Association, in Boston, treating of Pacific Coast topics, and another at the Unitarian Festival in Tremont Temple. He was chosen to preside as Moderator over the annual "Berry Street" conference of Unitarian ministers, at which nearly 150 clergymen were present,—a signal honor—and was very happy in his introductions and rulings. He preached on Sunday morning at the historic Kings Chapel and spoke elsewhere. The private hospitalities extended to him were so numerous and lavish as nearly to endanger his health. The ministers and laity who knew and prized him in former days in California were foremost in their attentions, and the members of the Pacific Coast excursion of last summer eagerly availed themselves of the opportunity to return in some slight degree the many courtesies and favors they had received at the hands of their trans-continental friends during that memorable journey. With real affection they entertained the

THE PACIFIC UNITARIAN

dear man and minister, so genuine and genial, so modest and loveable, during his all too brief stay among them, and smoothed his return journey to his own country and home, bearing their messages of good will to their friends and co-workers on the far Pacific Coast.

C. W. W.

From all accounts the Boston May meetings this year were exceptionally encouraging. The attendance was large, many of the meetings occupying all the room available, and turning away the less enterprising who did not come early. But numbers alone are no adequate gauge of value. The spirit is the main thing, and that was fine and strong. When enthusiasm is generated in a meeting of Unitarians it is significant, for they are not easily stirred. Excitement is often a matter of the blood, and we are apt to be cool about a good many things, that in the volatile find response in a rise in temperature. But when controlled emotions and calm hearts are aroused by the fervor of a Sullivan or the sanctified and broad-minded common sense of a Crothers an audience is responsive for cause, and carries away a modified spirit that bears the promise of expansive power.

Many interesting incidents might be cited. It must have been felt a hopeful indication to those who chanced to see four Unitarian ministers at one table—all of whom had been Roman Catholic priests, and all of whom had found no middle ground between a form of religion resting on authority and one resting on reason. Each had left the old communion for the cause of conscience, for they could no longer teach that which they did not believe to be true. But in the passing from the old to the new they brought with them the vital part of faith. Forms

change but religion is one, and these men, set free from hampering creeds and observances that had become meaningless, lost no trust in God, and no consciousness of a high purpose to devote their lives to His service.

At the Festival, when the laymen are given the lead, and have the opportunity for free expression, there were several pointed suggestions. One business man expressed strong conviction that Unitarians "had the goods," but did not seem to know how to market them. If our deficiency is in salesmanship we should overcome it. It may take more than a correspondence course to give practical efficiency. To the extent that present methods have failed we have at least been helped in knowing where the process of elimination should begin.

Our traditions have been in the direction of non-interference. We have claimed rather stoutly the right to our own opinions, and to freedom in all matters, including the manner of our worship, and what we have claimed for ourselves we have been willing to concede to others. So we have made little effort to proselyte.

And, again, we do not believe that we have all the truth there is and that salvation depends upon the acceptance of what we stand for. We have some modesty as well as a disinclination to disturb beliefs that seem satisfactory to those who hold them. Indeed we feel that perhaps the majority of those who are settled in the various communions of faith would be no better off should they come to us. While we are loyal to our own church we feel very unwilling to unsettle our fellows, unless we are sure they would be better off with us than where they are. A good Catholic, or Presbyterian, may be bet-

ter than a poor, or even a luke-warm, Unitarian. And if our own people find more help, or think they can do more good by becoming Christian Scientists, we ought to bid them Godspeed, and let them depart in peace. If we are real good Unitarians, we care more for the Kingdom of God than we do for the Unitarian Church, and loving our brothers and sisters wish for them their greatest happiness and blessedness.

But, because we hold this high ideal of what a church should be, and believe that the Unitarian Church should stand for, and realize it, we should give ourselves to it loyally and be ready to do our utmost for extending it. And if we really have faith in it, and believe it has its place in the line and can do what no other church can do as well, we should overcome our instinctive shrinking from what seems interference, and with energy, and systematically, offer our faith to the trade. Assuming then that the layman's criticism is just, what is needed to do a good business in placing the Unitarian Product of Religious Faith?

The first requisite in ordinary business is quality of goods. No matter how clever or energetic a salesman may be he can have no enduring success unless the article he sells has merit. A very successful advertising man was once approached by a manufacturer and asked to undertake the introduction of a new article of general use. He replied, "I cannot undertake it unless I am satisfied that it has high merit." "That is up to me," said the manufacturer, "you will be paid, anyway." "No, nothing can pay me to help place an inferior article. Let me look into it and I will give my answer."

The examination was unconvincing and the offer was declined. The manufacturer was displeased, but he dropped the enterprise. Later he took up a similar article with a different formula, and impressed by the integrity of the publicity man, he went to him and submitted the new form. An examination convinced him of the merit, and he undertook its introduction. He made a great success of it, going abroad to reach the European market, and today it retains a prominent place in the trade of the world.

This to enforce the truth that we must be sure that the goods we have *are* the goods. We labor under some disadvantage in that we have no authorized trade mark. Our brand is not patented, and there is no standard established. Under the pure food law, bottlers must give the formula, but we cannot do that because we have no formula. And our product varies. Different bottlers follow different prescriptions. The general ingredients are the same, but the proportions vary.

One uses 80% of pure religious sentiment and divides the other 20% between philosophy, science and economics. Others reverse the quantities, giving the 80% to one or the other of the minor ingredients and reducing religion to a mere flavor.

Tastes and situations differ, and the freedom guaranteed makes possible advance, but, generally speaking, if we expect to appeal to the market for religious need we must supply religion, and the final test is what the world is justified in demanding.

Do we not have an indication of what the world seems to be hungry for in the remarkable acceptance of Christian Science? And when we try to account for it are we not forced to the

conclusion that it is largely because of the faith it inspires, religious faith? It is impossible to attribute it to anything that we call rational. Intellectually it is not convincing. It frankly seems unreasonable. Its growth is not dependent on the individual influence of trained leaders. The inspiration of powerful preachers is wanting, but somehow God is brought near. The people read their Bible, and they magnify the spirit. The blinking of facts seems possible to a surprising number of people of intelligence, and logic is quite discarded, but they do *believe*, or they think they do. They trust mightily, and are able to smile at pain and pains, their own or another's, and smiling is good if not carried to extremes. Now is it not possible for us, who are free to choose anywhere, to appropriate some of this very real faith? Can we not cultivate that which we can reasonably claim, and accept as true a good deal of mysticism that we cannot understand?

May we not have made too much of being reasonable, and have developed too much reliance on the understanding? In short, are we not in danger of offering as a substitute for religion, an ethical philosophy that has no gripping appeal on ordinary men and women, struggling helplessly in a world of doubt?

Numbers are no proof of superiority, and, notwithstanding the exhaltation of spirit above matter there are aspects of Christian Science practice and influence so materialistic as to largely qualify true spiritual growth. A religion that is valued for its material and physical advantage and seems to make its followers self-satisfied, and indifferent to very real suffering and wrong may have great temporary expansion, but the final test is in what

it actually accomplishes in making men and women better and more helpful human beings—in what it does for man rather than in what it does for men.

It would seem that the true mission of Unitarians is to make more natural and more vital the religion it has helped to rescue from misconception and superstition. To the extent that we substitute for it any specific purpose that its spirit naturally nurtures and fosters, making any ism the hope of mankind we lessen our power. We need to guard against disturbing faith and trust. If we have more weeding to do it should be done with increasing care. The rooted plant is of more importance than the uprooted weeds. We want more religion, and better, not any semblance or substitute. Our gospel is no easy-going acceptance of all that the world of things offers, with a veneer of decency, and a vague hope for the hereafter. It is a recognition of man's obligation to choose the right and to live up to the best that is in him. It centers in a profound trust in the goodness and the love of God. Its aim is righteousness and justice. It seeks humility as the moistened soil in which the seed of the spirit is quickened, and draws life from the sun on high. It is the call to love, and worship and service. It is the assertion that it is the natural and reasonable end of life to do God's will, now and here, and that we may unreservedly and unendingly trust the Eternal Goodness.

Most of our churches suffer from insufficient support. It seems to be the basic difficulty. Someone has wittily said that the responsibility for poorly paid ministers rests with the church at-

tendants who are guilty of *contributory negligence*. It is admitted by all that no minister should be allowed to worry over raising or receiving his salary. It is generally smaller than it ought to be, and inadequate as it is it often is raised with difficulty and not promptly paid.

Good people are often poor, sometimes because they are good, and people otherwise good are not always generous. Very often there is a failure to realize all that a community might easily give by reason of no one's being sufficiently interested, or courageous to systematically canvass for subscribers. It is practically impossible for many estimable people to ask a friend or a stranger to contribute to the support of a church, and trustees are very apt to send out a printed appeal and let it go at that. Obviously a minister is precluded from asking anyone to help support the church he serves for it is equivalent to soliciting the payment of his own salary, and unless some committee or strongly interested friend makes a strong organized effort the income of the society is far less than it ought to be.

Few churches are so conducted as to command a good percentage of potentially available income. It is by no means a pleasant task to collect money. One shrinks from it and it simply doesn't get done, and so churches are unable to pay the salary that any minister they would be satisfied with ought to be asked to accept. And then the average citizen underestimates the call upon him, and is quite content to give a pittance when he can really afford to do much more. If any necessity for economizing arises the church subscription represents the line of least resistance, and people so well off as to be able to travel have been known to give

up a pew because they could not occupy it, apparently oblivious of the fact that the minister and his family must eat during the period that his parishioner is a tourist. At any rate in ninety-nine of every hundred churches the money difficulty pinches unpleasantly.

There are in cities in Central California two churches similarly situated in the respect that each has a minister well liked but inadequately supported, and in neither congregation did there seem to individuals fitted and inclined to energetically canvass for more income.

To one of these ministers came the happy thought that each help the other. It met with favorable response and it was soon arranged that for ten days, including two Sundays, there should be an exchange of pulpits and that each should appeal to known Unitarians and those who might be induced to become contributors, and so, early in June, Rev. Christopher Ruess went to Fresno, and Rev. Arthur B. Heeb went to Stockton. The trustees in each instance fell in with the plan, giving advice and making suggestions. The results were certainly noteworthy. In Stockton both the number of subscribers and the total amount subscribed were more than doubled. Encouraged by this a separate canvass for money to buy a lot for a church building was undertaken, \$1200 being the sum aimed at. In five days \$580 was pledged.

In Fresno, subscribers and subscriptions were increased 80 per cent., and the annual income of the church augmented by \$420. In both churches courage and confidence were greatly increased at the revelation of hitherto neglected resources. This is valuable in demonstrating that in every com-

munity the interest in churches is greater than it seems to be and in pointing out one way of realizing on it.

Let those who are permitted to indulge in a vacation enjoy it to the full, remembering its office and also its dangers. Like everything else its value depends upon its use. To rest is not only necessary but a test. When we lay aside our customary occupations we necessarily take on others. Our minds and our tastes do not vacate; they simply engage in change of habit or are exercised on different objects, and whatever we leave behind we need to take with us all our good sense, and our well fixed habits of appreciation and moderation of expectation. Not even the glories of the Yosemite will satisfy a person whose demands are boundless and who has a spirit out of tune. And there are people who are prone to indulge to excess. They are so afraid that they will not get enough that they take too much. Temperance is so difficult to some temperaments that abstinence is the only safe course. Be moderate even in tramping and come back refreshed and not exhausted. And for the stay-at-homes, there is also opportunity. Change is rest, or at least it promotes it. And there are worlds unknown at our very gates. The ocean is reached with a nickel and an hour, and there are hills to climb for all who will head for them. The Park is not to be despised, and the Palace of Fine Arts has a free exhibit well worth seeing. If we cannot transport ourselves bodily to the mountains we can go in spirit with the most inspiring guide if we read Muir's "My First Summer in the Sierras", and we can have elevation of both body and soul by surmounting the Twin Peaks, an easy walk from the highest point on the

Eighteenth street car line by the magnificent figure-of-eight road now almost complete.

Especial attention is called to a new department in the Pacific Unitarian. It has long been the regret of the editor that the ministers of the Pacific Coast did not more freely avail themselves of the opportunity of extending the reach of their preaching through the use of our columns, and it is very gratifying that Rev. William G. Eliot, Jr., has assumed charge of a department that must, it would seem, summon their loyalty as well as be a special privilege in extension work.

The title is happy and in entire consonance with the purpose of the publication as a whole. The Pacific Unitarian intends to place strong emphasis on the constructive, and is especially concerned with the ideal. It is felt to be a distinct ground for encouragement that the ministers who are the church leaders should undertake to systematically co-operate in an effort to foster and advance Constructive Church Ideals. We urge them all to support Mr. Eliot in his praiseworthy effort, and we urge our readers not to neglect this department whatever else may be left unread.

The Pacific Unitarian has secured a number of copies of "The Christ of the Human Heart," by Rev. William Day Simonds, and takes pleasure in offering one as a premium to each new subscriber. It is a fine sympathetic study and appreciation with concluding chapters on Jesus and the Modern World, and The World's Prophetic Day. Each new subscriber will receive a copy, postage paid. To those renewing their subscription it will be mailed for twenty-five cents.

Notes

The Berkeley church is closed for the months of June and July. Rev. H. E. B. and Mrs. Speight are enjoying a well-earned vacation at Inverness.

Rev. C. S. S. and Mrs. Dutton are finding rest and mountain air at Glen Alpine and other points of attraction in the Tahoe region.

Rev. N. A. Baker preached at Alameda on the first Sunday in June, after which the church was closed. On the 18th he occupied the pulpit of the San Francisco church. On the 28th he was married in the church at San Diego to Miss Ball, an esteemed teacher of that city. After a visit to his New England home he expects to return to California to resume ministerial work.

At Clovis, in the San Joaquin Valley, on June 14 an out of door service was held. It was the first religious service held in that section of the town for many years. On account of the heat it was held in the moonlight, near the schoolhouse. Twenty-five were present, some of whom had not attended a church service for six or more years. Earnest wishes were expressed for more meetings in the Fall.

The ninety-first annual report of the British and Foreign Association makes this kindly reference to Rev. J. H. G. Chapple, now residing in Berkeley:

"At Timaru, New Zealand, the anti-war views of the minister, the Rev. J. H. G. Chapple, led to a rupture with the congregation. Mr. Chapple resigned, and with his large family he removed to the Pacific Coast, U. S. A. While the Committee refrain from passing judgment on the action of the minister or the congregation in a time of serious crisis and trouble, they would place on record their appreciation of the missionary enterprise and labours of Mr. Chapple at Timaru in pre-war days: a convert from orthodoxy, he became a vigorous champion of the principles and faith of Unitarians in New Zealand.

Rev. Maxwell Savage, formerly minister of our church at Redlands, after six years of successful work at Louisville, Ky., has resigned the pulpit and accepted charge of our church at Lynn, Mass.

Rev. Thomas R. Sliceer, one of the ablest of our ministers, formerly in charge of the church at Buffalo, and for many years at All Souls in New York City, died in that city on May 29, after a long period of incapacity from serious illness. A recruit from the Methodist church, by his vigor and spiritual force he became a recognized leader, and a great influence for good.

The session of the Western Conference at St. Louis on May 16th shows a good condition of its churches and a general strength that is evidence of vitality and energy. The conference is strongly supported by its churches and has an endowment fund that was increased more than \$2000 the past year, and now stands at \$38,000. This enables liberal expenditures and the employment of a most efficient Secretary.

Rev. Richard F. Fischer has resigned the pulpit of the church at Salem, Oregon, to take effect July 1st. He returns to the East, and for the present accepts a position outside of church work. He came to Salem and reopened a closed church—always a hazardous undertaking. He has worked hard, and leaves the society stronger than he found it. He has been fortunate in maintaining friendly relations with the other churches, and has made many friends, both in and out of his own society. Inadequate support compels him to leave the ministry, but he hopes it may be but temporarily.

The Post Office Department asks wide publicity of the recent amendment to the Postal Savings Act, by which the amount possible to be deposited by any individual is increased from \$500 to \$1000 and the restriction to \$100 in one month is abolished. Over eighty millions are now in the safe care of Uncle Samuel.

Rev. T. C. Brockway of the Butte, Montana, Unitarian Church, will occupy the pulpit of the San Diego Church for July and August, during which period Mr. Bard will take a vacation.

Rev. Christopher Ruess, during his visit to Stockton, gave an afternoon talk in Courtroom No. 2 on "The Ideal Juvenile Court and Something Better". Eight years' experience as probation officer qualifies him to speak as an expert.

Rev. Howard B. Bard, of San Diego, delivered the commencement address for the Fresno High School on June 8th. On Sunday, June 11th, he exchanged pulpits with Rev. E. Stanton Hodgin of Los Angeles.

Rev. Paul M. McReynolds acceptably filled the pulpit of the Long Beach Church during Mr. Watry's absence on his journey to Boston to attend the May meetings. Mr. Watry reoccupied his pulpit on June 11th and was warmly greeted by his parishioners and friends.

Rev. E. Stanton Hodgin, on Sunday, June 4th, spoke on "Charles Sumner, The Idealist in Public Lift." He said: "Charles Sumner came to the convictions that ruled his life in a perfectly normal way. In his youth he had no overmastering conviction, but instead a passion for knowledge. His eager mind reached out in every direction for an understanding of the world. It was out of his large and comprehensive understanding of life that his convictions were born in his maturer years.

"As he looked out upon the world with its many life movements, with his interest centered in America, the institution of slavery appeared to him as the one deadly contradiction to everything truly American, and the older he grew the more he became convinced that unless that institution ceased to exist, it would destroy all our higher ideals.

"Although one of the strongest peace men America has produced, there was

one price he would not pay for peace. When forced to choose between the crime of war or the crime of slavery he chose war. When the South so entrenched itself that the alternative of either slavery and disunion upon one side or union, emancipation and war upon the other was forced upon him, he chose the latter.

"He urged emancipation long before Lincoln felt that such a move was expedient. 'We must make it a moral issue,' he said, 'declare for emancipation, and then every hand that is lifted against us must stand unequivocally for slavery; every foreign nation that sympathizes with the South must then bear the stigma of standing for the perpetuation of slavery.' On such an issue he felt that war was justified and upon no other."

Rev. Charles Pease of Sacramento is a staunch believer in national preparedness. He defines it succinctly:

"Preparedness means the organization of the nation to the highest degree of efficiency. It means a nation set in order along the line of its central ideals and natural capacities through the agency of its educational and economical institutions. It means an armed force that shall not be a detached fragment, but an integral part of the body politic. It means, therefore, that for the United States its program must be its own, shaped to suit its unique situation, its basic social ideals and its democratic institutions. Preparedness is a thorough-going renovation of our whole national economy to meet the demands of our destiny in the face of a new internationalism that we cannot escape and in the regulation of which we must bear our part.

"A nation in these modern days that is not instantly able to exert the pressure of its material and disciplined moral force effectively, is a palterer and no friend of humanity. Our peace ships and white doves and cooing sentimentalists have destroyed our dignity as a nation, and will destroy us actually if we heed their other-worldly wisdom."

Rev. Arthur B. Heeb, of Stockton, on June 4th, the first Sunday of the ten days' exchange, arranged with Rev. Christopher Ruess, of Fresno, preached on "Counting the Cost." He applied it to building in the home, in the community, in religion. To build the home beautiful, entire, clean, costs prudence and reflection and patience. The question as to the community is as to what character is worth, and the price is quiet, careful thinking, unselfish service, and, again, patience.

When you have taken the progressive stand in religion then you still have a great price to pay. Loyalty is the cost of growth. Thinking is essential to growth. Growth is the only means of building in the abundant life.

Unitarian Christianity is peculiar here. It costs you all the time. It is the hardest religion to live because it is not genuine without character.

Rev. Christopher Ruess in his sermon of June 4th, at Stockton, tried to set forth the "Religion for Everybody." He said:

"During 10 years out of the ministry, in social work, in a settlement, in fire and earthquake relief and in four terms as probation officer in Oakland, I found among practical men an indifference to sectarianism, a mild, patronizing tolerance of it, as of an unreasoning pettiness. Speaking in churches of all denominations on social welfare, I found that religion unites, but that churches divide. When I returned to the ministry, feeling that religion is behind all social betterment movements, and is the deepest and most vital thing in any man's life, I resolved to do my part to simplify religion.

"Our people in Reedley and Dinuba, who have just worked out and adopted their bond of fellowship, many of them people who have had nothing to do with churches for a score of years, felt that there were three things essential to them in religion and clear to them in the preaching they have been listening to.

"First, the emphasis on truth. Second, the emphasis on character. Third, the emphasis on the social conscience

and the transformation of human life and society in the spirit of the Fatherhood of God and the Brotherhood of Man.

"The new statement of purpose in the new Bond of Fellowship is in just 25 words, as follows: To seek the truth—and the good life—and to help bring about a more beautiful and brotherly social order."

Rev. Joseph Gail Garrison in his Memorial Day address paid a warm tribute to those who fought for what they held dear in the Civil War.

"Men who stood face to face in the deadly fire of battle came to stand side by side in the arts and crafts of peace.

"The threatening clouds of war soon vanished before the noon tide sun of peace. And looking back to that fearful morning of dark despair, when the only light that guided the men was the flash of guns, the blue and gray that this light contrasted, almost blend and dissolve into one color as the shadows lengthen and the peaceful twilight pervades the scene.

"The debt we owe to the soldiers—living and dead—those who left a heritage of peace to their children and fellow countrymen—will never be repaid. We can scarcely pay the interest. To every child of freedom, to every lover of liberty, there comes in this memorial season an opportunity, a privilege, to give a flower, a token, or word, as an expression of grateful remembrance of the dead and reverent respect for the living."

The Return of Summer.

The warm scent of the pinewood seemed to me
The first true breath of summer; did you see
The waxen hurt-bells with their promised fruit
Already purple at the blossom's root,
And thick among the rusty bracken strown
Sunburnt anemones long overblown?
Summer is come at last! . . .

How beautiful the world is when it breathes
The news of summer!—when the bronzy sheathes
Still hang about the beech-leaf, and the oaks
Are wearing still their dainty tasseled cloaks,
While on the hillside every hawthorn pale
Has taken down her balmy bridal veil,
And, down below, the drowsy murmuring stream
Lulls the warm noonday in an endless dream.

—HENRY NEWBOLT.

Contributed**My Pilgrimage to New England**

By Francis Watry.

Early on Sunday morning, May 14th, I left Santa Ana for Boston, going by rail as far as New Orleans, and thence by boat to New York. Down through the Imperial Valley, Arizona and the western part of Texas heat and dust united to make travel anything but agreeable. The trip from New Orleans to New York by boat took a little more than five days and five nights, but proved to be very pleasant. Upon arrival in New York I left immediately for Boston, arriving there late on Monday evening, May 22nd. Early next morning I strolled through Boston Common on my way to Headquarters. It was an agreeable surprise to me to find that beautiful building located in the most conspicuous corner that could be found in the great city of Boston. That is, of course, as it should be.

I had arrived too late for the first day's meetings, a thing that I greatly regretted. At nine o'clock on that Tuesday morning Rev. Howard N. Brown, D.D., senior pastor of King's Chapel, led the devotional meeting in that beautiful historic structure and paid a most beautiful and touching tribute to the memory of the ministers of our fellowship who departed this life during the past year. Then followed a meeting at Tremont Temple attended by about two thousand people. Rev. Samuel A. Eliot, D.D., President of the A. U. A., presided. Among the speakers were Rev. William Sullivan of New York and Rev. Dr. Crothers of Cambridge. Never had I witnessed a vast audience moved and swayed as was this multitude of sympathetic souls. No one may ever again tell me or make me believe that Unitarians are incapable of being moved by deep emotion and profound enthusiasm. To try to picture that scene would be like an attempt to paint the rainbow. No one who had the privilege of being in that audience can ever forget the tugging at the heart strings as those masters of

human speech pictured the possibilities of our cause and the splendid opportunities for service opening up before us everywhere. If only our scattered and often disheartened Unitarians throughout this broad land could have looked in and listened.

It is, of course, quite impossible to give here a detailed account of the meetings that followed during the whole of that busy week. Nor is that my intention. Suffice it to say here that they were what one might expect from a group of such men and women as were gathered there.

Being the only representative from the Pacific Coast our Boston friends overwhelmed me with their kind hospitality. The Rev. Henry Wilder Foote of Cambridge was the first to take me to his home where I spent three comfortable nights and got glimpses of a really charming family circle in which the mother is a veritable queen, her home her throne and her children her jewels.

On Wednesday afternoon, Rev. Chas. A. Wing of Concord, N. H., took me in his machine to Concord, Mass., to visit Emerson's old home and the spot where his precious dust mingles with mother earth. Concord is a charming spot, and it is no wonder that so true a lover of nature should choose it for his home.

On Thursday evening I dined with Rev. Samuel A. Eliot, D.D., and family. Here a simple elegance and an elegant simplicity combine to make a cultured home a sight and an experience never to be forgotten.

On Friday morning I breakfasted with others at the hospitable home of Mr. and Mrs. Henry M. Williams. Mr. Williams is Treasurer of the A. U. A. He called this a Catholic reunion, because four of his guests were at one time Catholic priests. After breakfast Mrs. Williams insisted on using her camera on the four of us. No harm was done. If only every European gun were a camera, and a Mrs. Williams operating it, the world could think better of Christianity and its professed followers. Friday night I spent with Mr. and Mrs. F. Stanley Howe, delight-

ful young people. Mr. Howe is Assistant Secretary of the A. U. A. and is full of the boundless energy and enthusiasm of youth. On Saturday morning Miss Anna M. Bancroft, so well known in Alliance circles from the Atlantic to the Pacific, sent her car for a sightseeing tour. Accompanied by Mrs. Howe and one of her lady friends we sped along for three hours, Mrs. Howe giving directions to the man at the wheel. At noon they left me at the home of Rev. and Mrs. Roderick Stebbins, at Milton, very dear friends and growing dearer as the years roll by. After luncheon Mr. and Mrs. Stebbins had to attend a funeral, and I was left alone with their two boys, Roderick and Henry, very bright lads, who gave me more information about Milton in that one hour than an expert guide could give in a day. Heaven give us more such boys.

Toward evening Mr. and Mrs. Stebbins went with me back into the city where Rev. Charles W. Wendte, D.D., met me to take me to his home in Newton for dinner and a social hour. Dr. and Mrs. Wendte are well known and much loved in California, and it was a great pleasure to be with them. Dr. Wendte's boundless energy and enthusiasm are as fresh as ever. At nine o'clock Rev. Louis C. Cornish, Secretary of the A. U. A., came to take me to his home for the remainder of my stay in Boston, and it was good to be there. On Sunday morning I had the privilege of preaching the sermon in King's Chapel, the first Unitarian church in America. This is the place around which cluster memories that stir the imagination and warm the heart of every loyal friend of the cause of freedom and progress in religion. The junior pastor of this church, Rev. Sydney B. Snow, was for several years pastor of our church at Palo Alto. After the service the senior pastor, Rev. Howard N. Brown, D.D., took me to him home, a good-sized farm, twenty-one miles out of Boston. There this good man, surrounded by his loved ones, with forty-three years of most efficient service in a great cause behind him, is quietly continuing his work, let

us hope for many years to come. During the afternoon Mr. Brown brought me back to Cambridge in his machine, himself at the wheel, and left me at the residence of Dr. Charles W. Eliot, former president of Harvard University, and known as the greatest authority in matters educational now living. I just wanted to see him, take his hand and hear his voice. But he insisted upon my going with him into his study for an hour. Never did four score years, and more, rest more lightly upon any man. His step is like that of a young man of twenty, his mind keener than the keenest and his interest in the welfare of humanity simply absorbing.

On Monday morning I left the hospitable home of Rev. and Mrs. Cornish for Plymouth, where Rev. Arthur B. Whitney, pastor of our church there, showed me the many things of interest in that historic town, Plymouth Rock included. On Tuesday I was with Rev. and Mrs. Sullivan in New York. Mr. Sullivan is now pastor of All Souls' Church in that city. He was formerly a Roman Catholic priest, and for six years professor of moral theology and Biblical literature in the Catholic University at Washington, D. C. He is in the prime of life and endowed with very rare intellectual and spiritual gifts. He has purchased his freedom at great cost, but has kept sweet through it all. He is a tower of strength to our cause. From New York I went to Washington, then back to New York, thence to Buffalo, from whence I took a run to Niagara Falls. It was Sunday there and I attended services at the — church and heard the good man in the pulpit characterize science, education, culture and the attempt to change the present industrial system as the four wicked substitutes for religion. With a "God forgive me for listening to such tommyrot" I said to myself, What a distance between Boston and Niagara Falls.

On Sunday evening I started for a straight home run by way of Chicago, Ogden and San Francisco. And so ended a pilgrimage of four never-to-be-forgotten weeks.

A Ten-Day Trade of Ministers

By Rev. Christopher Ruess of the Fresno Church.

Ministers would do well to take for their motto the words of Edward Earle Purinton, the great teacher of efficiency in America, or one of the great ones, who says: "The men who look for a job are so many because the men who into a job are so few. Every job is a gold-mine of possibility to the efficient man."

"Necessity is the mother of invention", well said the wise Roman satirist, Persius, who was born the year after Jesus of Nazareth died. The difficulties of our tasks are blessings in disguise, but one must wear the spectacles of optimism to see through the disguise, and one must have courage and industry and above all persistence to tear the disguise away and get at the blessing.

These are thoughts suggested by our Fresno and Stockton difficulties and by the original and successful venture of the Trustees of the two churches, who recently arranged a ten-day trade of ministers. In neither church had any systematic, thorough visitation of all members, subscribers, possible members and subscribers, and friends been made for about three years. In neither church were there any men to be found who had both the time and the ability to undertake such a canvass. In both churches there was a kind of financial despair. But both churches had ministers who had had practical training outside of the ministry of such a nature that they were not afraid to do for another church the canvassing that neither of them thought he had either right or duty to do for his own church.

The minister who does not wish to solicit money for any purpose from his own people is taking a high stand and a wise one. He does not wish his people to think of him as a man whose calls too often accompany requests for contributions, now to this thing, now to that and now to another. It is a first-rate calamity to let your own minister solicit one cent in his own parish.

Stockton's Mr. Heeb and Fresno's Mr. Ruess, therefore, said goodbye to their cities and churches on Saturday, the third of June, 1916, and preached the next day in each other's churches, and the following Sunday also, and after ten days they met and compared notes and results. They made their reports to the respective Trustees and they were able with more peace of mind and more satisfaction in the year's work to approach the summer vacation, the time when ministers receive information and inspiration for a short interval in order that they may give forth all the rest of the year.

Mr. Murdock, our cordial Field Secretary, was first consulted, and he lent his approval to this novel exchange, which he called "a first-rate second-rate plan." The two ministers who followed out the plan, however, are a little inclined to believe now that it is rather a first-rate first-rate plan.

Stockton's minister called on approximately one hundred Unitarian or near-Unitarian families in Fresno, and Fresno's minister did just the same in Stockton, or nearly so. In the Fresno church the number of actual subscribers was increased eighty per cent. In Stockton a little over one hundred per cent. In Fresno the amount of monthly subscriptions rose fifty per cent. In Stockton, a trifle over one hundred per cent. Fresno's Mr. Ruess carried away the laurels for percentages, but Stockton's Mr. Heeb was the winner for actual numbers of subscribers and actual amount of subscriptions added. Needless to say, though both churches still fall far short of a living income, their respective Trustees are highly gratified.

Incidentally, Mr. Ruess secured half the contributions in Stockton for a church lot, \$586 on \$1200.

In both towns the attempt was to make an Every-Unitarian-Canvass. Not only were people called on who might contribute, but also people who were known to be financially unable, or not yet enough interested, to contribute. It was a human and not a financial matter, though the financial was the excuse for the human part in it, which

is just the opposite of the case sometimes. Some people were called on and were not asked to contribute at all; others were distinctly told that they ought not to contribute in their peculiar financial condition, others were given an opportunity to renew their former subscriptions, and still others to increase their subscriptions, and more still to begin new subscriptions.

The result in money was not all. Each church really was under an efficiency test. Each minister was seeking to find the weak and the strong points of the other man's work, to find out how he was helping people and how he was failing to help people. This is what makes the exchange seem a first-rate first-rate plan and not a first-rate second-rate plan, for it is doubtful if people would discuss these matters with any layman as with a minister from outside their own church and yet one in sympathy with it, sympathy shown by his deeds as well as by his words. While the sacredness of confidence requires that neither minister shall name names in making his efficiency report to his associate in the canvass, nevertheless in each case not only is the church better aware than ever of its strength and hope and opportunity, but the minister also.

Summary of Results

Fresno—

Percentage of increase, subscribers	80%
Percentage of increase, subscriptions.....	50%

Stockton—

Percentage of increase, subscribers	106%
Percentage of increase, subscriptions.....	102%

Fresno—

Additional to annual income.....	\$ 420
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Stockton—

Additional to annual income.....	\$ 258
For church lot.....	586

Total	\$1264
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This novel experiment is of value not alone in the direct tangible results but in the light it throws on probable neglected opportunities in every community where a church is languishing or struggling. There is no doubt that the results of a persistent effort in any church would be surprising. I doubt if half the people who are Unitarians,

or who have friendly sympathy with them, have ever been approached in an earnest but tactful manner.

That the impressions of those on the spot might be known, the officials of the Fresno church were asked to give their personal opinion of the effect of the campaign, and to suggest the best means, in their judgment, of securing the necessary support of a church. The replies express general agreement, but a natural difference in point of view. One interested observer says:

"In reply to your letter of the 20th instant, I will state that the efforts of Mr. Heeb in Fresno towards getting subscriptions for the First Unitarian Church were satisfactory.

"As you have asked my personal opinion regarding the novel plan, I must say that I still believe in the old way, that the Trustees and Members of a Church should finance their own institution. Too many people consider it a charitable act to donate towards the maintenance of a Church and the Church accepts it in the same spirit. Whenever you eliminate those thoughts from Church subscriptions you will find men and women ready to do the work Mr. Heeb was doing without thinking that they are begging."

The second official responds as follows:

"Relying to yours 20th: I think the move you refer to will have good effect. While it is, and to my mind rightly, considered the business of a church, especially of its Board, to attend to its own finances, the peculiar (?) circumstances of this and the Stockton Church have led to the present innovation. Seems to me a minister from abroad can and does produce an effect or impression on people that no local person, either minister or layman, can produce. That is beside the money result. It should tend to arouse people from their usual attitude, make them think, cause them to realize what they have or may have with them if they will accept it,—very likely create a feeling that in union of church works there may be more strength found and interest taken.

The Post Office Mission

EDITOR PACIFIC UNITARIAN.

Dear Sir:—

The report on Post Office Missions which was read by myself at the close of the General Conference held in San Francisco in August last will perhaps prove helpful to the Mission cause if carried to a larger audience by your valuable paper. I therefore inclose it herewith for publication. Allowance must be made for the strong personal note in the paper, due to the comparative informality of the occasion upon which it was first presented.

Fraternally yours,

ELIZABETH B. EASTON,
1922 Sacramento St.

San Francisco, June 1, 1916.

Report on Post Office Missions.

As the Pacific Coast member of the National, or Central, Post Office Mission Committee, I wrote several weeks ago to my chief, Mrs. Osgood, through the very efficient Secretary of the Committee, Miss Louisa Blake, inquiring whether on the Alliance program of today in San Francisco the Post Office Mission was to be in any way represented. Miss Blake replied to the effect that at the long distance of 3,000 miles it seemed impossible to give any explicit directions in this matter; "but," Miss Blake added, "Mrs. Osgood asks me to write to you to represent the Post Office Mission in any way that presents itself. She asks you most cordially to represent us in any way you see advisable." At just about this time my friend Mrs. Baldwin, President of the Northern California Associate Alliance, informed me that I was to speak for five minutes this morning on the subject of Post Office Missions. So you see I come before you today duly certified to, signed, and sealed.

As some of you already know, this subject is my hobby, but for the present occasion I have, before mounting, put between the lips of my steed what we Californians know as a Spanish bit, very cruel but very restraining, so that I shall have my "mount" under perfect control, and he will not be likely to

run away with me very far beyond the allotted five minutes.

Some forty years ago, when Miss Sarah, or, as better known, Miss Sallie Ellis, of Cincinnati, Ohio, first began to send out Unitarian pamphlets (I always shrink from that word "tracts"), she set little balls rolling that have found their way into every corner of our United States, into many parts of Canada, to the remote isles of the Orient, and the Southern Seas; and surely those pamphlets and those letters have carried much cheer and comfort to their recipients, and satisfying spiritual food to those hungry souls who were longing for what we and only we could give them.

Born in Cincinnati in 1835, and dying in 1885, at the age of fifty, Miss Ellis yet, in that comparatively short life, achieved such results as will in their turn affect unnumbered future generations. Early in her life, her father's large fortune was swept away, the devoted mother passed out of this life, and Miss Ellis was left with many cares and responsibilities on her young shoulders. Moreover, always fragile, she gradually grew more feeble, and the terrible affliction of deafness overtook her. But the fires of religious devotion burned in her veins, and the fortitude of the Christian martyrs sustained her to the end. At about her 35th year she began to send out Unitarian literature to friends and to strangers, and to carry on correspondence with them. Just here, the Rev. Charles W. Wendte appears on the scene as her pastor; I can hear his cheery voice as he encouraged her constantly, establishing a Book and Tract Table in the church (our vestibule work), "of which," he says, "we have made *you* chairman." The next stage of development was a line or two of advertising in a newspaper, about 1880, offering Unitarian literature free—and the Post Office Mission was born; and it was then that the Rev. Jenkin Lloyd Jones wrote, "You Cincinnati women have got hold of the little end of a big thing; something is bound to come of it. Go on, by all means." It has been going on ever since. For, out of all this, there gradually developed the or-

ganizing of this mode of distributing our pamphlets; and, as this meant the doing of missionary work through the Post Office, the name Post Office Mission, by 1875, came to be applied to it.

The development from this idea has gone steadily on ever since; and in a large number of the Alliances throughout the United States, a Post Office Mission exists as an integral part of it, and is supported from the Alliance treasury. In the last annual report of the National or Central Mission Committee, autumn of 1914, I find that reports have been received from 150 missions, that during the year nearly 300,000 tracts were distributed, and that these committees have over 7,000 correspondents and have written over 9,000 letters and postal cards; while the total expenditure has been about \$2,800.00. We learn also that the Central Committee comprises thirteen women; six of these, including the Chairman and the Secretary, represent the New England states; the remaining seven stand for the Middle states, Southern states, Canada, Western states, Rocky Mountains, and the Pacific Coast. Each and all of these Division Superintendents, as a railroad man would express it, supervises a large territory.

As time has gone on, the work of the Post Office Mission has developed in two distinct directions.

1. The strict, literal Post Office distribution to individual applicants and correspondents dwelling in the remote parts of the earth or perhaps next door to one's own church.

2. The distribution through the church racks,—vestibule work; in the figures quoted above, the phrase "300,000 tracts distributed" includes both these departments, each claiming about 150,000. Of late years, efforts have been made from time to time to change the name of the committee, since the phrase Post Office Mission does not exactly apply to the vestibule work; but thus far no good substitute, simply phrased, has been found; so for the present the old name persists, and includes both modes of distribution.

In 1887 a Post Office Mission was for the first time established in this First

Unitarian Church of San Francisco. Indeed, a new society was formed, the Channing Auxiliary, for the express purpose of conducting and sustaining such a Mission. And again Rev. Chas. W. Wendte was the fairy godfather, for he presided at the first meeting of the society, showed us how to organize, and stood us upon our young feet. Society and Mission both have lasted to the present moment, and both have done fine work. A few years ago, however, the Channing Auxiliary decided to share the honor and the responsibility of the Mission with its older sister in the church, the Society for Christian Work; so now the work is conducted by a joint committee of the two societies. I myself was a member of that committee, in one capacity or another, for some twenty years (I think continuously), 1887-1907; but at the latter date, compelled in part by the distress of the tragic years following the great fire, I felt obliged to resign. But, three years ago, 1912, I found myself once more in line with this interesting work, when I was, over and under my own protest, placed on the Central Committee, my "sphere of influence" extending from Spokane to San Diego; and I feel sure that you will pardon me, if, for these remaining brief moments, I narrow my view to my own province, certainly not a small one, and speak of local conditions rather than of matters pertaining to the great central work.

In these three years I have sent out a number of typewritten circular letters of inquiry and, so far as needed, of instruction, to the Chairmen of the Missions, and have also placed myself in communication with the various ministers; for I found, on entering the field, that the work as a whole needed a great deal of strengthening; for instance, some of the Mission Committees consisted of only one person, and she would write saying that she had just been appointed, and she did not know how to do the work, and would I please tell her how. Now, singularly enough, Post Office Mission work is not taught in our universities, summer schools, vocational schools, or technical, neither is it told of in books. It is in a class by

itself and must be learned in the school of experience; but it brings rich rewards. The only way for me to meet this problem of the one member is to urge upon the Alliances the necessity of having a committee consist always of three members, no matter how small the Alliance itself may be.

Again, I found that in most of the churches, an excellent vestibule work was done by the minister, and no records kept; he filled the racks, and let it go at that. Just here, there exists the greatest misconception, and I have found it extremely difficult to make the women of the Alliances realize that this work should be in their hands; more of this in a few moments.

But the greatest obstacle to Post Office Mission work, I find, is lack of funds; every penny is needed to carpet the pastor's study or to pay the choir. Who can wonder that no mission work can be carried on? Well, I am solving all these problems as best I can, learning to take one difficulty at a time and to conquer it if possible. At present I am focusing all my attention on the vestibule work, trying first of all to make clear to the Alliances that if they will take charge of the vestibule racks and do that work systematically, keeping all records, they *have* a Post Office Mission, and it will cost them less than fifty cents a year for a bottle of ink and a record-book. There is absolutely no reason why every Alliance in the United States should not thus join the ranks of the Post Office Missionaries. This is recognized by the Central Committee. But here I want to whisper to you that in more than one case the minister has handed this work over to the Alliance, and it was done so poorly that he had to take it back. What are you going to do with that challenge? Nevertheless, I am still trying to make clear to the ministers the importance of placing this work where it belongs; and during this last week I have taken them out on the front steps of the church and had very serious talks with them—and they have promised to reform. Will not you, my sisters, in these Pacific Coast States, help me by bringing all your influence to bear on these gentlemen, to make them

see the error of their ways? In passing, I will say that the Post Office Mission of the First Church, San Francisco, has, during the twenty-eight years of its existence, 1887-1915, always had charge of the church racks; the work has been done with system and care and has never for a moment lapsed. During the year 1914, 1,139 pamphlets were taken out, over twenty each Sunday. To continue,—early in the present year I again sent out a typed letter of inquiry to all the women's societies in this Pacific division; and the result of this inquiry I embodied in four reports which were published in the "Pacific Unitarian" of February-May, 1915. I should be glad if all of you who have copies of the "Pacific Unitarian" would look these over. They are arranged in alphabetical order, and show at a glance just what is being done, and what not. Summarizing these, we find that of the thirty possible reports, seventeen societies, nearly two-thirds, sent either no reply or a brief statement couched in general terms. Only four report carrying on any correspondence; these are, Redlands, Berkeley, Oakland, San Francisco; for now, as to that other department of the Post Office Mission, the distribution to individual applicants, with the resulting correspondence, who that knows of that work can speak of it without emotion? The coming into contact with these earnest seekers for this liberal religious thought that only we can supply, the glimpses into their lives, the sympathy by which we join in their heart throbs,—these repay a thousand fold the time and strength and devotion given. At present, I, of course, am corresponding with heads of committees rather than with their individual applicants; but let me read to you one letter that I received lately. (A letter from a lady in one of the central counties of California.) After reading such a letter as that we realize what a position on a Post Office Mission Committee calls for. May I repeat to you some of my own words which have already appeared in print?

"The work of the Post Office Mission is one of the greatest sources of strength and inspiration, both to the workers and to those whom they help, in all the work

of our great Unitarian body. To one who is earnestly devoted to all that our thought stands for, a position on a Mission Committee is a blessed privilege and should be eagerly sought. It calls for earnestness, patience, unswerving devotion, and an accurate care for detail; and the work should be done in no haphazard, indifferent way, but with a noble consciousness of our high calling, and a determination to accomplish definite results." Why every earnest Unitarian woman in the land does not seek such a position I cannot understand.

[For the Pacific Unitarian]

"The Message of the Morning."

Dora V. B. Chapple, Berkeley.

Come, weary heart, say not again
This sad old world is filled with woe,
That every joy is fraught with pain
I'll show thee that it is not so.

Come out with me this dewy morn,
Across the quiet, sleepy town;
Together we will watch the dawn
Creep o'er the hills of russet brown.

Upon thy brow the morning breeze
Blows cool and fragrant from the sea,
And wakes the songsters of the trees
To merry music, wild and free.

The pearly mist before the day
Has fled in haste, and in its flight
Has scattered wide along its way
A thousand sparkling gems of light.

Can'st thou be sad when all around
Is joy and beauty, fresh and fair?
When music in each little sound
Breaks fresh upon the morning air?

Come, weary heart, there is no time
For sorrow in this busy life—
Lift up thy soul to the sublime;
Forget the bitterness of strife.

There is no room for failure here,
Nor wasting care, nor cruel wrong
No dull unhappy haunting fear
Where all is beauty, all is song.

Use is a part of beauty; whatever therefore is useless unto men is without beauty.—Albrecht Dürer.

No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

Giving Life to the Church

Rev. John Carroll Perkins, D. D.

[San Diego Conference, May 10, 1916.]

I.

"Giving life to the Church" is not a strange problem. To every one of us I doubt not it is our daily meat and drink. We think of it when first we wake; and it is the last problem to which we say "good night."

There are two moods in which one may regard this problem:

1. Depressed with the feeling of how little has already been accomplished or is being accomplished, one may be induced to strike out through some experiment, to launch out into the unknown sea. This mood seems quite instinctive to our day and generation, in all phases of thought and life as well as in religion.

I recall hearing a college president say to his students when they assembled on the first morning after the summer vacation, "I hope your beliefs in all things have wholly changed since you left college last June. For that is the mark of your progress, of your individuality, of your growing strength. You must be ever acquiring new beliefs and new ways of doing things. It is weakness to abide by the old ones." Here was a very frank incentive to youth to be ever trying some new experiment of faith. Here was a worship of the goddess of change.

2. But there is another mood, and I freely confess it is my mood today, in which change for itself has no authoritative claim. New experiments may indeed be the helpful order of the day. But too often they are entered upon as an excuse to get away from something one has failed in, because of sheer inability to abide by what the writer of the Revelation called "thy first love." "To the angel of the church in Ephesus write, I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that called themselves apostles, and they are not, and didst find them false. But I have this against thee, that thou didst leave thy first love. Remember, therefore, whence thou are fallen, and repent and do the first works; or else I will

come to thee and will move thy candlestick out of its place."

Now I feel that in order to give life to the church we must learn how to repent and do the first works. There are certain things in the church which are pre-eminently essential; certain things that must be done before we can have what may worthily be called a church at all. If we are wise enough to find these things and do them properly we shall presumably give life to the church.

One of the writers of the New Testament exhorts his hearers to be eager in all good works. But I confess that for myself that injunction is most depressing. As thrown out into the world for the whole world to heed as a unit it might have some hopeful application. But in any particular sphere of life the world is not a unit. At least the people of the world must work severally, each in their own especial function. To succeed at all there must be a division of labor. No one may crowd too closely upon the track of another or jostle inexusably the shoulders of those who stand nearest.

We have to conclude, I think, that a church has a particular task, just as a school, or a theatre, or a city government. We have to respect our church life for itself, for what it has to give, that nothing else does give. In our work we have to discriminate between the things of religion and the things of anything else, no matter what it is.

And within the realm of what may be called religion, we must see the difference between the merely prophetic office of setting forth general religious truth and managing a church. For the two tasks may or may not be the same. How many a strong teacher of religion we know, who speaks most successfully to an audience about speculative, or historical, or even practical religion, but his work never issues in a church. He may gather a body of hearers, but they never know themselves as a congregation. He may inspire them to right thinking in certain directions; he may give them information about the origin of man, or the growth of the social order, or public affairs, or set forth the latest results of modern science. All these things are good in them-

selves; but they may or may not help out any in the life of a church. For a church is not constituted merely by meeting together for a good purpose. A debating club is not a church; an evening class is not a church; a Sunday morning discussion of current topics may be a means of new information or help to pass a pleasant hour. But the mood that such conditions creates is not the religious mood. I have no desire to criticise these very essential ways of our social and intellectual life together. But for the sake of clear thinking; for the sake of order in society; for the sake of intelligently dividing the little time allotted to us in this world, let us not allow them to take the place of a church.

A friend of mine in our ministry was very much absorbed in the study of evolution some years ago. He made out his sermon topics for the winter. And they were all so shaped as to be merely a discussion of some phase of his favorite study. It is easy to see how religiously starved his people were that season. Here was a serious attempt at scientific knowledge by an amateur. The church as such was without religious ministration.

I am now, I think, touching a very serious problem, one that none of us may perhaps be too positive about, and yet one that is vital for the future of our churches. I mean this, "Where shall the chief emphasis be laid in our church life?" Shall it be upon a definite, may I frankly say, upon a somewhat narrow, at least concentrated, interpretation of religious worship? Or shall it be concerned first with the many and particular methods and plans for educational, social, philanthropic or other reforms in the community? I am not raising the question of the value of these very essential phases of human interest. But I am asking very seriously wherein the life of a church consists. To use again the ancient word, Where is the church's "first love?" What are the church's "first works?"

I have in mind a fellow minister, who, finding himself a good orator, takes his congregation out of the church building into a theatre, where he

speaks every Sunday to a "packed house." Someone writing of his work says, "With this very brief religious service he goes on to discuss with perfect freedom and great frankness and up-to-date spirit all the popular topics of the day." Are we not justified in saying that this minister sacrificed his church, that is, he left his first love?

I have in mind another church. The minister had an excellent interest in social science. He also lost his traditional religious mood. He would not even use the name of God, or Christ, finding substitutes for them of his own. He gave up the religious vocabulary as far as he could. His views and his words were individual and striking. People called them radical, whatever that means in our time. He heralded himself as a Socialist, whatever that means in our day. While his flame held out to burn, an eager company gathered around him. But the flame soon flickered and went out; and what had been a church went out with it.

I recall another church, founded with the self-sacrificing gifts of religious friends. But the new society started out on a novel plan. They built a building which they frankly made as unlike a church as possible. In fact it imitated a play house, though a very poor one. It had a good floor for dancers. It had a stage with wings and drop curtain and theatrical scenery, symbols of amusement, instead of symbols of religious worship. The minister used the Bible occasionally. He gave addresses, which never took the form of sermons. And the people instead of entering in that mood of quiet humility and devotion, which must always characterize a church, lounged in just as they went to the moving picture show. Now it seems to me that whatever was the advantage of such an institution as this it surely was not a church, although it was called the First Unitarian Church of Anyway it died after a few flickering years. Whatever was accomplished, no life was given to that church.

Now church life has a wonderful background in history. The definite forms of worship are a marvelous re-

sult of the evolution of the needs of the soul. The effort to create in our common experience that mood where the things of God and eternity, the ideals of the moral nature shall find a sympathetic, a warm, a genial and charming atmosphere might well command the vigor and the service of any child of earth. Is it not a lifeless task to be carelessly concerned with tracing upon the background of this religious grandeur merely the trivial episodes of our experimental fancies?

II.

So much for my negative criticism, which it is always so easy to indulge in and to keep enthusiastic over. It is so simple to cry out against anything, calling it wrong. It is very much more difficult to say or do anything really positive.

1. Now in the first place, that life may come to the church, I would say that the church building itself must be adapted to religious worship. It must be different from any other kind of a structure. The nature of the place a congregation meets in will always be of the greatest influence. The building must tell its story by itself. It must invite to the thing at hand. Everything about it must be associated in the imagination with God and His life.

Of course it is always possible for the soul to find itself under any outward circumstances. Doubtless the exhalted spirit can worship anywhere and will always find itself face to face with God. But practically one does rarely worship God except under fixed and intelligently prepared conditions.

They who have ever had the privilege of hearing music in Bayreuth, when the methods of Wagner were in full operation were always impressed by the endless details of outward influence, destined of themselves to create the mood and disposition for the music that was to follow. This is simply practical psychology. But the result was indeed wonderful in the intelligent enjoyment and profit of the music master's genius.

It is just the same in religion. And I am inclined to state quite dogmatic-

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ally that one cannot worship God in a hall, or a theatre, or any place where the outward conditions are all the time suggesting something else. That is he cannot except under almost miraculous self-control.

My dogmatic statement reminds me of an occasion when Mr. Ralph Adams Cram, a noted authority on Gothic architecture, was giving a lecture on his favorite topic. Professor Francis G. Peabody was also present. Mr. Cram had just said, "It is absolutely impossible to worship God in anything but a Gothic church." Mr. Peabody, in discussing the lecture said, "Mr. Cram's dictum reminds me of a story Dr. Charles Carroll Everett used to tell of the boy who charged his playmates five cents to come into his mother's back yard to see the comet, that being the only place where they could properly see it."

However, not unmindful of the suggestion of this story, I would still insist that there is a tremendous responsibility laid upon every one who is about to build a church. If he takes his religion seriously he must build intelligently. That is every line of the architecture, every piece of furniture, every decision of color and of proportion, every item that meets the eye or may unconsciously or consciously impress the mind must be arranged for with a definite purpose, the purpose of suggesting most effectively that for which one happens to go into a church at all. You would never question this in building a theatre, or a music hall, or an art gallery; or better still, building a home, which shall by its very first and last impressions inform them who see it, that here is the abode of domestic love and family peace. You cannot have domestic life in a theatre. You cannot worship in a theatre. It is no mere accident that temples and churches have a character of their own and suggest as nothing else does suggest the eternal lessons of religion, of God's life in heaven and in the earth. To give life to the church, you must first provide a proper place, where church life is possible.

2. In the second place to give life to the church, it is necessary to provide

a complete religious service; a completeness limited only by the resources at hand. Any kind of a service won't do. There are, I think, four fundamental elements of a religious service: religious music, prayer, the written word, the spoken word. These correspond to certain psychological necessities for the thing at hand. The life of the church depends upon the worshipper knowing how to give praise to God. This is done by music, through instrument and hymn and sacred song. Then the soul seeks its higher help through prayer; in the written word is preserved and taught the fact that throughout all the past great souls have felt the power and truth of God and sought to preserve that truth in literary form; and in the spoken word is set forth the application of eternal truth to the common life of the present day.

Now none of these details of worship may be omitted or neglected, and the church still be saved alive. It may be that in some period of great religious awakening, some moment of the presentation for the first time of our peculiar liberal gospel, where the crying need of religion may be the fertile background of the religious imagination, it may then be that if only the word of the preacher be with conviction and power, vitality may find a place to plant itself and grow.

But this exceptional mood soon passes and when we come face to face with the task of building and maintaining a permanent church, we can never depend upon the exceptional mood. A church can exist at all only where there is a deep rooted love of religious worship for its own sake. People must be found who care for the things of the spirit. They must love that quiet mood which is best cultivated in the companionship of those who seek to know the will of God in each others company. They must love to praise God together. They must prefer, above everything else, to know what the religious literature of the past has preserved of the soul's relation to God and other souls.

Unless these details are attended to and are made the object of most care-

ful and intelligent preparation, the atmosphere fails for that kind of prophetic discourse which is to follow and which belongs to religion alone.

I exchanged once with a minister who had nothing on his mind but the sermon he was going to preach; and he came to the church somewhat late. When he stood up he said, "I have been a little hurried this morning and my voice is somewhat tired, so I will omit the opening service."

I maintain that he willfully destroyed the only conditions under which what he had to say could by any stretch of the imagination be called preaching. That is, the congregation were not prepared for a sermon. They were in a mood only to hear an address.

I shall never forget how once, like so many others, I longed to try out some new experiment, so I dismissed the congregation without a benediction. I recall the bitter criticism of a man who turned on me at the end and accused me of recklessly ruining the whole purpose of the religious service by such improper procedure. I am inclined now to think he was right.

Certain definite psychological conditions belong to a service, and if you omit them you fail, that is, you deprive the service of life.

Of course, theoretically, one does not like to tie himself down to any fixed formality. One loves freedom. But after all freedom has its laws. If you expect to cross a swift river you have to keep to the ford or to the bridge. If you are to give life to a church you must proceed by the use of those methods that have the life you wish to inspire.

The richer and fuller the music,—provided it be religious music,—the more impressive the detail of prayer, and the more definite and emphatic the use of Scripture; the more welcome will be the sermon. Thus alone can there be that unity which is vital.

3. In the third place I wish to magnify the part of the pastoral office in giving life to the church.

As Unitarian Churches we are des-

tined, generally, if not always, to be comparatively small. That is, we are hardly likely to grow into great ecclesiastical establishments. We should lose our peculiar individuality if we did. We are on the outskirts, shall I say in the van, of the total religious life of the community. We are by nature ultra Protestant, and the ideal of Protestant churches, I think, is that condition where the members of any individual church are not too many to be well known by the minister. The figure that expresses it is that of a shepherd and his sheep. The minister must know his sheep and be able to call them all by name. If he does not he cannot be their pastor in the sense that the word is best used among Protestants.

This Protestant ministry is a wonderful development in the history of religion. There is a human intimacy in it that nothing else gives. There is a responsibility for a definite and a clearly defined task. There is a reciprocal, sensitive relationship between a group of worshipers and their religious leader and interpreter, that is unique and vital. Without such intimacy on the part of the minister and such confidence on the part of the people, no church, of our order at least, can have vitality.

People and ministers alike often forget this, and when they do, their life is lost.

I read in a recent number of the "Pacific Unitarian" the phrase, "idle calls on idle people." It was meant, I suppose, to minimize the need of the pastoral relation, or at least one element in the pastoral relation, namely, the making of parish calls.

But this is a vital problem. I challenge anyone to find a church full of life where the minister really neglects that part of his duty. It is, I think, a very wise provision of the A. U. A. to ask of ministers that expect aid to answer the question, "How many parish calls do you make?"

But I must stop here when I should like to argue still more the vital necessity of a most intimate pastoral relation within the church.

My positive suggestions for giving life to the church are:

- 1st. A religious building.
- 2nd. A religious service.
- 3rd. A religious intimacy between pastor and people.

I am, of course, aware that I have not touched upon what it is most easy to talk about, namely, the work of a church in the community; the place of the minister in public life, as a public teacher or advocate of reforms and the rest. These things are, of course, essential. But I once learned in school from one of my teachers not to give help unless one has it, and as the peculiar help a church, or a minister can give is religious help, there must first be a strength and purpose and unity and definiteness in a church before these things can be communicated.

The church's task is to be strong in those things for which primarily it exists, before it can have any influence at all. It must be strong in religion before it can exert religious strength.

A Prayer.

God, though this life is but a wraith,
Although we know not what we use,
Although we grope with little faith
Give me the heart to fight and lose.

Ever insurgent let me be.
Make me more daring than devout,
From sleek contentment keep me free,
And fill me with a buoyant doubt.

Open my eyes to visions girt
With Beauty, and with wonder lit—
But let me always see the dirt
And all that spawn and die in it.

Open my ears to music; let
Me thrill with Spring's first flutes and
drums,—
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half done
Keep me with stern and stubborn pride
And when, at last, the fight is won.
God, keep me still unsatisfied.

—LOUIS UNTERMAYER.

When the Hours Are Done
And when the precious hours are done,
How sweet at set of sun,
To gather up the fair laborious day!
To have struck some blow for right
With tongue or pen;
To have smoothed the path to light
For wandering man!

—LEWIS MORRIS.

In Memoriam

Sarah J. Burrage

In Portland, Oregon, on June 3rd, there passed to rest a very remarkable woman. For months she had borne great suffering uncomplainingly, and with smiling fortitude. Her interest in life and in the welfare of her friends was unabated and her keen mind was bright and active to the end, but she longed for rest.

The final release was welcome. She met death with the cheer and trust with which she had always met life.

Sarah J. Hills, the youngest daughter of Deacon Charles Hills, born in Leominster, Mass., was gifted with a fine mind, and a spirit in which conscientiousness and unselfishness were predominant. Well equipped by nature and training, she became a teacher and excelled in her profession. Her early marriage to a man of the highest character whom she had known from early girlhood was ideal in every regard and thenceforth her life was devoted to him and to their children, but never to the exclusion of her interest in everything that pertained to the welfare of man and especially to religion as interpreted by the church in which she had been nurtured. Her husband was in complete sympathy with her, and their married life was rarely beautiful and blessed.

Nearly sixty years ago they left New England and settled in Portland, Oregon. They were foremost in the little band that organized the Unitarian Church and called Rev. Thos. L. Eliot and loyally stood by ever ready to do their full part in its support. When the health of Mr. Burrage and his sons was threatened they removed to Spokane, Washington, and during their stay in that inland city they were largely instrumental in the founding of the Unitarian Church, now ministered to by Rev. John H. Dietrich. Further change of climate being necessary, the family removed to Canon City, Colorado, where they resided till the death of Mr. Burrage. Portland had always been thought of as home, and Mrs. Burrage and her surviving son have

since resided there. Her declining years have been blessed by the affection and esteem of many friends, and by ability to be helpful in many ways to people and to causes in which she was deeply interested.

Mrs. Burrage was gifted with an uncommonly good mind and an absorbing interest in life at its best. Her ideals were very high and conscientiousness was a passion. She was utterly unselfish and generous to a fault. It was natural for her to deny herself anything that stood in the way of doing something for others, and she seemed always to be thinking of some one else's happiness or well being and never of her own. She was self-reliant and never inclined to accept favors, or to allow others to serve her. She was a person of strong determination, not easily turned aside from a purpose she had formed. She was uncommonly energetic and capable, and unsparing of herself in any service she could render. She was kindly in her judgment of others and possessed of a great friendliness. She was strongly domestic, her family and her home coming first, but she was public-spirited, and very efficient in charities and other good works. The church was very dear to her, and she served it with unwearied devotion. She seemed equally capable of being a Mary or a Martha. If a paper was wanted she would write. If a dinner was to be served she was there.

In the early days Mr. Eliot's salary fell in arrears several hundred dollars. The trustees saw no way to meet the situation. One day, at church, the wrong of it all assailed her very strongly, and it came to her, she said, that the words "Thou art the man," were spoken to her. The next day she induced another resolute woman to join her, and they started to raise the money by a personal appeal. After calling upon every one interested they found that they had secured two-thirds of the amount needed. They then went back and induced each subscriber to increase his pledge by half, and their persistence was rewarded. Mr. Eliot was paid in full, and was handed a larger sum of

money than he had ever possessed, which enabled him to buy a piece of land that in time became very valuable.

In the days when the church and its people were poor together, self-sacrifice was the common habit of the family. The good husband wore an overcoat another year when it had earned release, and carpets became an eye-sore that the minister's growing family might not suffer.

Mrs. Burrage never appreciated the value of a gift or a service by seeming the martyr. She was the cheeriest of mortals, with a twinkling eye and a smiling face. She had a large and strong New England conscience, but it had its way without any invidious self-assertion. She was always good-natured and self-deprecating. She was modest, withal, and it was like her that at her burial she wished no eulogy. This tribute from a nephew who loved her, he hopes she will forgive, for it is in payment of an honest debt.

CHARLES A. MURDOCK.

In Memoriam.

I. Benjamin Fay Mills, Arriving.

By Christopher Ruess.

Hail, he cometh, the great Fellowshiper!
Kin of our spirits, provoker of souls!
I lay aside engagements, pleasures, work, sleep
itself.

One of God's heralds,
Proclaiming the Word of the Lord, and the
Day of the Lord,
Comes to Oakland.

Melodious, story-crammed, perfumed with
snatches of poetry,
Salted with laughter, full of philosophies,
Certain and clear, with no hesitation,
Comes the call of his head and his heart to
mine.

Life speaking to life.
As subconscious to subconscious,
As superconscious to superconscious,
Comes the message of God's herald.

Critics and criticisms notwithstanding,
He is charged, and he charges, with the elec-
tric soul,—
He starts up anew, as by re-birth.

Thank the Great Soul that sendeth him!
He that hath ears to hear shall hear.
He that hath eyes to see shall see.
He hath come for whom he hath come.

Written at Oakland, Cal.
June 30, 1911.

THE PACIFIC UNITARIAN

II. Benjamin Fay Mills, Departing.

He hath come and he hath departed.

He hath come and he remaineth.

We were together and we are separated.

We are apart and we are one.

He hath lifted us into heavens we knew not.

He hath told us untellable tidings.

Through him we have beheld the Christ, and

he will abide in us;

We have seen God and cannot unsee Him.

Yesterday, to-day and to-morrow are aglow
With a glory that we have not known before.

The clod is a-gleam,

The tear is transparent,

The ugly is beautiful,

Our trials are words of the Lord,—

We see God! God! God! everywhere.

It is as great to live now as to die.

The Christ is more Here than There, more

Now than Then,—

We are bathed in heaven every hour of the
twenty-four.

O memory of these high days,

Let us not ever lose thee!

O visions of these high hours,

Fade not away!

O divine presence,

Let not our eyes again be sealed!

O heavenly harmony,

Let not our ears again be stopped!

For we would live forever the beautiful life.

Written at Oakland, Cal.

July 5, 1911.

(I feel guilty for not expressing in some way
the great debt that I and others felt and feel to
Benjamin Fay Mills for his work during the great
Fellowship period of his life. He was one of the
greatest influences that ever came into my days.
I did not follow him in all his changes, but I
took him for what he was worth, and he was
worth untold millions to my soul-life. So I am
sounding two Whitman poems In Memoriam, poems
that I wrote in enthusiasm five years ago.—
Christopher Ruess).

Through Primrose Tufts

Through primrose tufts, in that green bower

The periwinkle trailed its wreaths;

And 'tis my faith that every flower

Enjoys the air it breathes.

The birds around me hopped and played,

Their thoughts I cannot measure:—

But the least motion which they made,

It seemed a thrill of pleasure.

The budding twigs spread out their fan,

To catch the breezy air;

And I must think, do all I can,

That there was pleasure there.

—Wordsworth.

Their Glory.

They find their glory in their task

Their gladness in their care;

What grace, what glory, need they ask

Who of Thy household are?

—Thomas H. Gill.

Honorable Women

Our various churches have sustained serious loss of late through the death of devoted and interested members. In Palo Alto not long ago Mrs. Annie L. Corbert, a very active and influential woman, passed away, and within a few weeks Mrs. George H. Morrison, a woman of high character and uncommon ability died, after a protracted illness. She was formerly very active in the First Church of San Francisco, and later was one of the foremost leaders of the Second Church.

In Alameda Mrs. Charles H. Shattuck, a fine woman, active and interested for many years, died within a few months. Upon the death of her husband a few years ago she presented to the church its excellent organ as a memorial to him. And during the past month the society has lost Mrs. Emma Van Brunt, a woman of unusual force of character and cultivation, all her life a consistent Unitarian.

On June 18th, in San Francisco, Mrs. Edwin Bonnell died after a long and painful illness. She had been an attendant of the First Church for more than fifty years, and was a teacher in the Sunday school when Starr King was its minister. She was a woman of fine qualities, highly respected and deeply loved, both in the church and in the Society for Christian Work. Mr. Dutton, on hearing of her death, returned from his vacation at Tahoe to attend the funeral, which was held in the church.

Right Doing

No one can have a true idea of right, until he does it; any genuine reverence for it, till he has done it often and with cost; any peace ineffable in it, till he does it always and with alacrity. Does any one complain, that the best affections are transient visitors with him, and the heavenly spirit a stranger to his heart? Oh, let him not go forth, on any strained wing of thought, in distant quest of them; but rather stay at home, and set his house in the true order of conscience; and of their own accord the divinest guests will enter.—J. Martineau.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Searching Questions

Every minister in our Churches would find himself with a contribution or many contributions for this Department of he would formulate answers to a few searching questions, such as follow:

What are the Constructive Church Ideals of Unitarian Churches at the Present Time?

Are the Church Ideals of Unitarian Churches what they ought to be?

In actual practice do we distinguish as we ought between the commendable fact that Unitarians may differ in teachings, aims and methods, and the deplorable fact that we do differ so widely in the face of problems and needs that require a united front?

If a greater degree of doctrinal agreement is desirable, how can it be brought about?

Should the Constructive Church Ideals of Unitarians be defined exclusively or principally by reference to Protestant Orthodoxy, Roman Catholicism, etc., or should such definitions attempt to face the total human problem and to formulate a true and adequate catholicon?

Is it possible for our Unitarian Churches to combine freedom, veracity and catholicity and at the same time entirely ignore the language, the experiences, the usages, the ideals, the intentions of Christian history?

Can the total human problem, or even the chief human problem, whether for individual or society, be adequately formulated in economic terms?

Which of our Unitarian Churches have done the most for educational, civic and social progress,—those which have cherished their inner life, or those which have neglected it?

Is the Christian Church a means or an end?

Is there any modification or amendment of our present organization, or

lack of organization, or confused organization, which without sacrificing any essential value of the congregational polity would more nearly unify us organically?

If one has succeeded in forming answers to these questions, what are their bearings on our missionary methods? What are their bearings on the preparation and functions of a Christian minister; upon the preaching, the conduct of worship, the administration of special offices, the moral and religious training of children and youth? What are their bearings upon the relation of minister and church to social problems?

These are searching questions. I could put as many more, all equally penetrating. Any one of us could do the same. Such questions are easier to put than to answer. Does that excuse us from trying to answer them,—both in theory and practice?

I am sure any one who will try to answer them, even in theory, will have something interesting and helpful to send to the Department of Constructive Church Ideals for the next and succeeding issues!

A Sense of God.

(Suggested by William Watson's "The Unknown God." Contributed for this department by Rev. A. B. Heeb, Stockton, California.)

When day dissolves in crimson light
And only flames of memory burn;
When hushed are voices of the night
And I to nothingness return;
Then glows the spark within the elod,
"Then do I gain a sense of God."

Out of the silence infinite,
No uttered word makes clear
The deep unto deep of a holiness
That tells me Thou art near;
Oh sense of God, Thy love to me,
Speaks out of that silent mystery.

Deep sense of God, guide Thou me still
Though bitter anguish rules my heart,
Be Thou my light, my moments fill,
"Till crags of hate are cleft apart;
Then shall my sense of Thee, at length,
Turn all my weakness into strength.

THE PACIFIC UNITARIAN

The Church's Part in the Evolution of Democracy

(Contributed for this Department by Rev. H. A. MacDonald, Hood River, Or.)

Many of us must have responded enthusiastically to Mr. Chapple's article in the Pacific Unitarian for May. Rarely do we read in our denominational papers words so pointedly aimed at the fundamental, pressing questions of the day. Why is it? My brother ministers, are we awake to the meaning of our social upheaval,—awake to the full significance of the present industrial revolution? Are we using our word Brotherhood as a joke, and omitting from our teaching its radical implications? If our denomination is true it must place first the elimination of the greatest wrongs against humanity, and utter the most evident solutions of our social problems. If our Unitarian church has no solution, at least it can insist upon arousing the thinkers of the world to give their best thought to the most needed reforms. Hardly can we conceive a greater wrong than Capitalism, the rule of the few. Hardly can we think of a greater injury to our fellowmen than poverty with its attendant evils. Yet we are almost silent. The questions of worship, church attendance, the religious life, the bible, evolution, are of great importance. But to-day in the light of the woes, the needs, and the ideals of mankind, these topics should be thought of in terms of freeing the suffering and dying men, women and children from the industrial and political slavery in which they are immersed. Let others play with the word Democracy. Let us show that democracy means the transformation of society from root up—let us, true to our great Unitarian heroes, strike worst things hard, and champion the heroic spirit and practice that will bring in justice and brotherhood. And let the world know where we stand.

Notes

An interesting experiment in local neighborly co-operation between parishes has just been carried out successfully by Rev. Christopher Ruess and

Rev. A. B. Heeb. They exchanged pastorates for nine days and conducted an "Every-Unitarian-Canvas". No doubt either of these men would be glad to communicate details of method and result to any interested inquirers.

In this connection, the "Westchester Plan" is worth study. In this plan, several neighboring congregations combine into one organization, the several pastors forming a collegiate pastorate with one of their number as head pastor.

Books

NEW WARS FOR OLD. By John Haynes Holmes. Dodd, Mead & Co., \$1.50.

This publication is a statement of radical pacifism in terms of Force versus Non-Resistance, with special reference to the Facts and Problems of the Great War. It addresses itself to the great question: Is humanity forever doomed to war, or can we solve the problem from a rationalistic, scientific, expedient human basis?

These selections from its table of contents give a good idea of the manner in which Mr. Holmes addresses himself to the important study. The Logic of Force, The Fallacies of Force, The Meaning of Non-Resistance, Exemplars of Non-Resistance, Ancient and Modern, The Practicability of Non-Resistance, Is War Ever Justifiable, Is Permanent and Universal Peace to be Desired? The Duty and Opportunity of America Today. It is forcibly written and deserves a wide reading. A review may be expected.

From the Churches

BELLINGHAM, WASH.—Rev. Fred Albin Weil, minister. The extensive territory covered and the three phases of work undertaken—normal school, extension preaching and local church work in general—make unusual demands. Add to this a shifting population, a non-churchgoing people, orthodox bigotry and a lack of funds, and the problem becomes a sufficient challenge. The minister is now completing his ninth year of work and the last year has emphasized the place of the church in the community as never before. Among the calls upon the minister the past month have been—Prayer at the dedication of the new Masonic clubrooms; prayer at the Republican county convention; Grand Bible Carrier of the Grand Masonic Lodge of

the State of Washington at the laying of the cornerstone for the new high school building; commencement address to the graduating class of the Friday Harbor high school; invocation and benediction at the Sunday service of the graduating class of the Normal School; prayer at the Memorial Day exercises.

FRESNO.—On June 4th and 11th Rev. Arthur B. Heeb of Stockton occupied the pulpit, preaching on "This Man Began to Build," and "Genuine Optimists." On the 18th Mr. Ruess preached on "The Religion of All Sensible Men," and on the 25th "Signs of Tomorrow in Our Schools." On July 2nd he will preach on "Our National Religion." The church will then take a vacation till September 1st.

On June 18th the church adopted as a revised Band of Fellowship the simple statement adopted at Reedley and Dinuba, "To seek the Truth—and the Good Life—and to help bring about a more Beautiful and Brotherly Social Order."

LONG BEACH.—During the absence of our minister Rev. Paul McReynolds occupied the pulpit, and with great acceptance. He also gave us interesting and instructive talk on Tuesday evenings at the meetings of the Study Circle. He has made many friends in Long Beach, and a hearty welcome awaits his return at any time. He is now at Oceanside for a brief stay with his father. Some church now without a minister will be fortunate if it can secure his services.

Rev. Francis Watry returned from the East on Friday, June 9th, and spoke the following Sunday on the things that impressed him most at the May meetings. During the week following he told the story of his four-weeks' trip to our people at Long Beach, Pomona and Santa Ana.

LOS ANGELES.—One of the benefits of the San Diego conference was that it gave us the pleasure of seeing some of the northern ministers on their way

south. We had a most stimulating sermon by Mr. Heeb of Stockton. It is evident that Stockton is a better city because of his presence. Mr. Ruess was unable to speak for us owing to sorrow in his brother's family. Mr. Bard of San Diego recently exchanged with Mr. Hodgin. It is easy to understand why his church-building is getting too small for his audience, though it seems a pity to leave the present edifice.

On June 11 Supt. Nellis of the Whittier State School addressed our social service class. He gave an exhibition of the attainments of a class of his boys.

The Alliance prospers under the guidance of Mrs. W. H. Fox, our newly elected president. A luncheon was recently given in honor of Mrs. Brown, who has returned east. On the last Thursday of June our Alliance is to be entertained by the Universalist ladies.

SAN DIEGO.—On the last Sunday of May, Mr. Bard preached a fine sermon on "The Gospel of Peace in the Time of War." On the first Sunday of June the pulpit was occupied by Mr. C. W. Hensel, district superintendent of the Southern Counties, in the interest of the campaign for temperance. On June 11, Rev. E. Stanton Hodgin of Los Angeles exchanged with Mr. Bard, speaking on "Benjamin Franklin."

SAN FRANCISCO.—Last year, the occurrence of the Exposition induced the trustees to keep the church opened during the whole year, and the customary July vacation was omitted. This year Mr. Dutton felt the need of a two months' vacation, and arranged for supplies during the month of June. The pulpit was filled by Dean Wilbur, Rev. Wm. Short, Rev. N. A. Baker, and Dr. W. S. Morgan—all of whom preached excellent sermons to considerably reduced congregations. It is plainly evident that churchgoers enjoy vacations as much as the ministers need them. The societies and the Sunday School have suspended operations. The only activity not vacationing has been the adult bible class conducted by Mr. Horace Davis.

Sparks

"Fred is very capable," said Aunt Nancy. "But I doubt if he has head enough to fill his father's shoes."

"Do you know a good tonic for nervous persons, Simkins?" "No; what I want is to find a good tonic for people who have to live with them."

Teacher: "Johnny, can you tell me the function of the pores of our bodies?" Johnny: "They are the things we use to catch cold with."

"Why are you asking me for help? Haven't you any close relatives?" "Yes. That's the reason why I'm appealing to you."—*Birmingham Age-Herald*.

Uncle Eben, in the *Washington Star*, says, "It takes a mighty conscientious man to allus be able to tell de difference 'tween when he's tired an' when he's lazy."

"You admit you overheard the quarrel between the defendant and his wife?" "Yis, sor, I do," stoutly maintained the witness. "Tell the court, if you can, what he seemed to be doing." "He seemed to be doin' the listening."—*Argonaut*.

At a teacher's conference one of the speakers quoted the following child's essay on wild beasts: "Wild beasts used once to roam at will through the whole of England and Ireland, but now wild beasts are only found in theological gardens."

"I was talking to an Eastern clergyman the other day about his church attendance. 'I suppose,' I said, 'that in your district rain affects the attendance considerably.' He smiled faintly. 'Indeed, yes,' he said. 'I hardly have a vacant seat when it is too wet for golf or motoring.'"—*Cleveland Leader*.

"Typographical errors," said William Dean Howells, "are always amusing. When I was a boy in my father's printing office in Martin's Ferry, I once made a good typographical error. My father had written 'The showers last week, though copius, were not sufficient for the millmen.' I set it up 'milkmen.'"

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UNITARIAN BELIEF

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the phophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, benificent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Christianity

¶ Christianity is a simple thing, very simple. It is absolute, pure morality; absolute, pure religion,—the love of man; the love of God acting without let or hindrance. The only creed it lays down is the great truth which springs up spontaneous in the holy heart,—there is a God. Its watch-word is, Be perfect as your Father in heaven. The only form it demands is a divine life,—doing the best thing in the best way, from the highest motives; perfect obedience to the great law of God.

¶ Christianity is not a system of doctrines, but rather a method of attaining oneness with God. It demands, therefore, a good life of piety within, of purity without, and gives the promise that whoso does God's will shall know God's doctrine.

¶ That pure ideal religion which Jesus saw on the mount of his vision, and lived out in the lowly life of a Galilean peasant; which transforms his cross into an emblem of all that is holiest on earth; which makes sacred the ground he trod, and is dearest to the best of men, most true to what is truest in them,—cannot pass away. Let men improve never so far in civilization, or soar never so high on the wings of religion and love, they can never outgo the flight of truth and Christianity. It will always be above them.

—THEODORE PARKER

PACIFIC COAST UNITARIAN ACTIVITIES.

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Representing AMERICAN UNITARIAN ASSOCIATION of Boston, and carrying stock of samples of its publications.

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THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverant, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgement of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 162 Post Street by the 25th of the month. Advertising rates furnished on application.

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God our Father. Man our brother.

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Editorial

It is often enlightening to see ourselves as others see us, and if we apply the test to our Boston May meetings we find a significant result. *The Congregational* says editorially:

"The temper of New England Unitarianism, as judged by its annual meetings, has changed considerably in the last twenty years. In former time, the criticism of evangelical churches, and radical theological statements played a large part in these anniversaries, but in recent years our Unitarian brethren have shown a disposition to dwell chiefly on the constructive tasks committed to them, and last week's meetings in Boston were marked by a notable seriousness of spirit, due in part to the sober thoughts the war has put into the minds of all who profess to call themselves Christians, and due also, we hope and believe, to a more dominant desire to preach more fervently and to live more consistently the truth as these Unitarians see it. That is why we are hearing so much of late concerning Unitarian evangelism and why so many special series of meetings, distinctively designed to promote a spiritual awakening, have quickened a number of communities, urban and rural, throughout New England."

The Universalist Leader says:

"The recent Anniversary Week meetings in Boston appear to have been the climax of a campaign of evangelism which has been pushed with much wisdom and rare enthusiasm during the past year, and it really looks as if this church, whose greatest glory has been the names of the dead, is to take its rightful place among the religious forces of the living. This is what is to be justly expected of it. With probably the best material, cultural and personal equipment, in proportion to its size, of any church in existence, it is no more than fair to require large

things of it; and when we recognize its claims to liberality, to breadth of fellowship, to the spirit of comity, justice and altruism, to that intellectual supremacy which makes possible a rationally reverent and reverently rational interpretation of religion, and think of the vast fields of human life untouched by religion, or blighted by the abnormal, there can be no question as to the opportunity and obligation upon the Unitarian church."

We can afford to leave unquestioned the complete justness of the assumption that we have been conspicuously lacking in the past in the qualities now commended. Unitarians have been far less complacent and self-satisfied than has been often supposed, but they do seem to have been unduly self-conscious and inclined to accept the general judgment that they are a peculiar people.

Dr. Bellows once had an amusing experience on a trip across the continent. A stranger became curious as to who and what his interesting traveling companion was. When he found he was a clergyman he asked what church he belonged to. The name Unitarian was beyond him. "They are a kind of a Mormon, are they not?" he asked. Dr. Bellows replied, "Well, I think they do consider themselves a sort of latter-day saints". That was many years ago, and we may have gained in modesty, for we have no disposition to claim that we are the main hope of mankind. We only feel that we share with many others of many minds the responsibility for our part. It is for us to be true to our convictions and to keep up our end. The fact that our numbers are not great ought not to disturb us. We are in no way responsible for what others conclude, but if we really believe that the form of religion we profess is true, and works, that it helps those who live it to be better and happier and more helpful human beings than they

would be without it we surely are under compelling obligation to bear witness to the faith that is in us, and to offer it to others.

When we have real faith, not head-faith alone, but head-and-heart-faith, which transforms belief to trust, we have ground for patience,—and a great deal of patience is necessary for any degree of comfort and satisfaction in life. There are so many things we want changed, and without delay, that cannot be changed by any of the violent ways we are disposed to follow, that we are desperately unhappy in inaction, and doomed to disappointment or remorse if we act. One of the saddest aspects of life is the beating against the bars by impatient reformers. There are many wrongs and abuses that inhere in things as they are, and things as they are can be made no better by smashing them. They must be made better by patient effort, through the awakening of better impulses and the growth of justice and love. If we are without faith we storm; if we believe in the eternal goodness we calmly and confidently strive.

Some of the defects that have been charged against our faith are no doubt chargeable to personal limitations. People who are self-centered and who have little interest in others, who are dried up or simmered down, and who are not alive to either the beauty of the world or the challenge it gives are not good material for a form of religion that is nothing if not alive. They need being born again, and need perhaps the dynamite of a Billy Sunday to break them loose from indifference and satisfaction.

The first product is the individual soul, and the final value of every church is what it is able to do in the awaken-

ing, uplifting and development of that soul. The only concern we need to take for the Unitarian Church is to make it fit for the office. Whether it is big or small matters little. It is quality that we should seek, and that for what it may add to the power and effectiveness of the church as an instrument for extending righteousness. Among the fundamentals it is not always easy to assign rank, but surely the quality of faith that is also trust is essential to a normal human life. Just why one man can and does feel sure that the heart of the Universe throbs with love, and that human life is finally divine, we may not know, but unless a man can have faith that goodness is eternal, and will prevail, life has little savor, and a perilous voyage must be made with no anchor.

This faith in goodness, or trust in God, whichever way we phrase it, follows the realization by a human soul that at the center of his being there is a close relation to God. This consciousness, the recognition of what it implies, the sense of obligation, the desire for fulfillment, the prompted love—are the clear expressions of religious feeling. In their fullness they are rare,—the gifts to the saints, but if haply we may lay hold of simple trust in goodness, if we may feel that we are called upon to do the right, and trust all to God, our feet are planted on solid ground and we can go forward on life's journey with courage, with fortitude, with blessedness.

Perhaps the greatest hindrance of the incoming of the better things of life is bad leadership. A great deal of it is ignorant, some of it is wicked, and it is almost wholly willful and passionate. The men who stir up hatred and suspicion, encourage class distinction, and incite cowardly destruction of life

and property are criminal enemies of society. It is monstrous to think of seeking anything good through gross wickedness.

San Francisco on July 22nd was the scene of one of the most wanton outrages in all history. Unprovoked by any act of injustice, with no possible excuse or justification, a bomb was exploded among the innocent onlookers at a peaceful procession, killing men, women and children guiltless of any wrong. It is shocking and humiliating that such things can be; that, in a community where free speech is fully tolerated, and the will of the majority as expressed at the polls is accepted as conclusive, any one can be so perverse as to counsel such heinous acts. With what cost has civilization determined the rights of man, and established law and order as methods of control. What so dastardly and what so futile as attacks on society, as represented by blameless individuals.

The parade for preparedness was the baseless cause. There may be differences of opinion as to its necessity or wisdom. It seemed to some an opportunity for an expression of patriotism, and to others a somewhat unnecessary display, since Congress had already acted in the matter of preparing for possible defense, but that any human being could feel called upon to sacrifice the lives of those without offense as a protest against an act for which they were in no manner responsible is a monstrous wrong. Its only effect is to shock public sensibility, concentrate determination to defend society and to strengthen the sentiment for preparedness for attack from without or within.

Our ministers have scattered delightfully for enjoyment of the vacation period. The tendency seems to be to soar. Dutton and Bard are resting in

the high Sierras of the Tahoe region, and Spaight, while summering by the sea, managed an independent trip, wherein ambition, skill and gasoline gave him a brief visit with his ministerial brethren. Ruess succeeded in approximate rest at Berkeley, where his children could be Montessoried, and he and his wife could profit by dropings from the summer school. Wilbur has traveled the road that leads up to Jericho (Vermont), taking his wife and children to the home of his boyhood. Baker is in New England with his wife, or she with him in Virginia—alternately. Simonds does not need to go away from home for comfort and enjoyment. He lives all the year round at Scenic Avenue, and gets all the view he can hold. Where the others seek rest we are not advised, but they are getting it and they deserve it.

This may be a good time to suggest an amendment to the by-laws regulating the issuance of the *Pacific Unitarian*. Assuming that there is no constitutional objection,—and the by-laws, being unformulated,—does any one interested object to the elimination of the issues for July, or August, or both? If they do not, we can at least appeal to forbearance and mercy. This, without any apology for these vacation numbers. We are especially appreciative of the help afforded this month by Rev. W. G. Eliot, Jr., and Rev. William Day Simonds, and would call the attention of all laymen to the possibilities suggested by the admirable article by Mr. Charles S. Allen of San Jose. Our new department gives promise of being a very popular and useful forum, where the difference between discussion and controversy will be happily demonstrated. A fellow-feeling prompts us to urge the ministers to see that the de-

partmental commander is not left alone in his glory. It is some kind of a compliment to be considered as being not in *need* of help, but it is the kind that any reasonable being would be delighted to exchange for hearty cooperation.

Rev. Roderick Stebbins contributes to the *Christian Register* a fine and appreciative estimate of the character and influence of Horace Davis. It is a happy circumstance that the son of Horatio Stebbins can speak of the firm friendship of two great men, to whom San Francisco and California owe unbounded gratitude for their contribution to the best life of the community.

What they were is builded into the very structure of Pacific Coast civilization, and incidentally the Unitarian denomination has a standing and influence very largely due to them.

It is to be hoped that Unitarians on the Pacific Coast will recognize what an opportunity is presented in the approaching visit of Rev. William L. Sullivan, and that each one will feel the responsibility of doing all in his power to make the missionary journey to the fullest extent effective and helpful. Of necessity, many communities will be disappointed in not being included in the itinerary. The time is limited, and however the appointments are arranged there will be omissions greatly to be regretted. To get the widest possible hearing and to visit points where the greatest good may be accomplished will be the determining factors, and those not reached must live in hopes of what the future may bring, and in the mean time do what they can to promote better knowledge, wider interest and more vigorous life in their respective localities. In the places where Mr. Sullivan will speak every

effort must be made to gain a wide hearing. He is a rare preacher and every Unitarian may rest assured that any friend who can be induced to hear him will go away with heightened thoughts and feelings, and deepened sympathy with spiritual truth. Let us all work for the great awakening.

C. A. M.

(For the Pacific Unitarian.)

A Message to California.

Fair skies of blue, fair wondrous fields of light,
Fresh with the fragrant breath of dewy morn
My soul drinks long and deeply and my eyes
Turn from earth's sins and misery forlorn.

Bright flowers of many hues and jewelled shapes
Glad with the glowing light of smiling day,
Your beauty calls me sweetly to forget
Earth's darkest shades and shadows—dull
and grey.

Gay happy birds that carol your wild songs
In tones of swelling music, to the sky,
You tell me in a thousand living strains
That happiness and beauty cannot die.

Wild weeping waves that sob upon the sands
In never ceasing effort to attain
Some higher goal. You cannot know despair
As, falling back, you hasten forth again.

I see these dear delights of earth and sky
By cruel hands all roughly cast aside,
And fields that once were white with daisies
fair
With precious lifeblood now are deeply dyed.

The air that quivered with the songs of birds
And pulsed with music as the breeze passed
by

Now harshly echoes to the cannon's roar
And dark destruction's rough discordant cry.

And happy hearts born to this heritage
Are stilled for ever—e'er the hastening days
Have passed from spring to summer. Cold and
still
While yet the soul sent forth its songs of
praise.

Oh! While this glorious land of ours is free,
While peace smiles sweetly as the seasons go,
While all the face of nature is serene
And skies are blue—Shall we not keep it so?

—DORA V. B. CHAPPLE.

Berkeley, June 21, 1916.

Finis.

O Earth! Our lives are but a day,
About thy mother-feet we creep,
Till tired at last of all our play
We nestle in thy breast and sleep.

—BENJAMIN F. LEGGETT.

Notes

Rev. Earl M. Wilbur, D. D., occupied the pulpit of Arlington Street church, Boston, on the morning of Sunday, July 23.

Rev. Edward Day of Eugene, Ore., preached at Salem on the first Sunday of July. The church is now closed for vacation.

Rev. and Mrs. Thomas Clayton of Houston, Texas, are enjoying their summer vacation at Dinuba.

Rev. J. D. O. Powers of Seattle, and his wife, are spending their vacation in Michigan at their old home. They left the last of June and will return on September 3d.

On the evening of July 9th, the members of the Unitarian church and Unity Circle of Eureka enjoyed a beach picnic at Samoa. A huge bonfire added to the evening's enjoyment.

A concert of social music was given from the balcony of the California quadrangle at the San Diego Exposition on July 9th, led by the baritone soloist of the Unitarian church.

On July 16 Rev. Benjamin A. Goodridge of Santa Barbara preached on "Silver Shrines of Diana". The church was thereafter closed until the first of September.

"American Plus" was the subject of the pre-vacation sermon by Rev. E. Stanton Hodgin at Los Angeles on July 16.

Our awakened Unitarians at Stockton held a picnic supper and the annual meeting of June 22. They had a pleasant social time, a harmonious election of officers, and adjourned in good spirits. Services for July and August are suspended.

At Pomona on Friday evening, July 14th, a series of talks on the Bible in the light of the so-called higher criticism was begun by Rev. Francis Watry. These talks were to have been given to the young people's class on Sunday mornings, but so many others

THE PACIFIC UNITARIAN

were anxious to attend that a change became necessary so as to accommodate all who are interested. These talks will be very informal and any one may ask a question or raise an objection at any time.

The Vancouver church is closed for July and August. The society is holding together, and hoping for the day when they may be able to call a minister.

The American ship "Albania" sailed recently on a relief expedition to Albania, and contributions are needed for another immediate shipment of supplies. This help from you now would mean many contributions and the saving of many lives. Address Albanian Relief Fund, 70 Fifth Avenue, New York.

The Long Beach church held a reception to Rev. and Mrs. Watry on July 9th. A pleasant feature was the participation of a brother minister, Rev. George Webster, pastor twenty-eight years ago of the Congregational church in Ashland, Ore., at the time Dr. Watry was a Catholic priest in that city, who renewed acquaintance and friendship with Dr. Watry. He spoke of his love and admiration for him both as a Catholic priest and as a minister of the Protestant faith, and of the utter elimination of all denominational prejudice in his watching of Dr. Watry's career through both denominations.

Rev. Andrew Fish has accepted a call to the church at Eugene, Oregon, and will begin his ministry there on September 3rd. It is hoped that he may be installed on September 17th, when it is expected Rev. William L. Sullivan will reach Eugene on his missionary journey.

Miss Theodora Carter of Seattle, internationally known as the founder and first president of the Society of Good Cheer, an organization formed to bring comfort to convalescents in hospitals who are away from home and friends, occupied the pulpit of the Seattle church on July 2. The pulpit during the rest of July was filled by gifted laymen and women, who spoke on various topics of human interest.

Rev. Christopher Ruess is making the Unitarian church known in the San Joaquin Valley. On the afternoon of June 25, representatives of six towns met under the great oak tree on the Hampton ranch at Hardwick. There were five minute addresses on "What Unitarianism Means to My Town" by five representatives of what is designated as the South San Joaquin Valley Unitarian Circuit. Mrs. Thomas Clayton gave an account of the Unitarian movement in the great State of Texas. There were other interesting addresses, interspersed with singing and a responsive service. Mr. Ruess will spend July about San Francisco bay and August in Los Angeles in studies and investigations preparatory to his work next year.

A pleasant announcement comes from Stockton. Rev. Arthur B. Heeb, our faithful and consecrated minister, on the morning of August 9th will take to himself a helpmeet. Miss Rose Gnekow is the happy woman. It is a good omen that she is actively interested in the work which her prospective husband is giving himself to devotedly. She has taught a class in the Unitarian Sunday school during the past year and is the president of the Lend a Hand Circle, the woman's organization of the church. Mr. Heeb is a native of Iowa, a graduate of the Pacific Unitarian School for the Ministry, and has had charge of the Stockton church for nearly three years. The "Record", which ought to be well informed, pays this graceful compliment:

"Both idealists, but with the idealism leavened with practical constructive service for community betterment and beauty, the couple are extremely well suited to each other and their many friends are rejoicing in the happy news of the approaching wedding."

The San Francisco church has been closed for the month of August. Many of its members have enjoyed vacations that brought change of scene. However much they have enjoyed rest the call to resume church-going may be counted upon to bring them back to the privileges they ought to enjoy.

Contributed**An Humble Tribute to Horace Davis**

By William Day Simonds

Many good Unitarians on this Coast are thinking these days of sundry occasions when they were privileged to enjoy association; perhaps comradeship, with Horace Davis. He was so long a leader among us, so universally respected, his presence and word carried so much of helpful influence, that our councils will be poorer for many a day now that he has gone away.

I am moved, as I doubt not many others will be, to make brief mention of memorable meetings, not soon to be forgotten, when this modestly masterful man gave proof of those fine qualities which endeared him to us all.

The first time I ever saw Mr. Davis was at a meeting of our Pacific Coast Conference, held many years ago at Berkeley. As President of the Conference he was presiding at this, the closing meeting. A platform-program designed to set forth the essentials of Unitarianism had been arranged. Fittingly Dr. Horatio Stebbins was to speak the final word which might leave with the large audience present, many of them outsiders, the clearest possible conception of our liberal faith. At the last moment Dr. Stebbins was taken seriously ill, and could not be present. This occasioned Mr. Davis some anxiety, which was greatly increased by the indiscreet utterance of one of the speakers, who wandered off into mystical extravagance, leaving the impression that Unitarianism was mostly mist and moonshine. The writer was new to the conference at that time but as a kind of desperate hazard he was chosen to substitute for Dr. Stebbins. In the few minutes allotted, I insisted that liberal religion would never, could never, progress beyond the four fundamental principles which from the beginning have constituted its strong foundation. The Idea of God, The Christ, Righteousness, Immortality. These are the foundation stones laid by the Fathers, not only of Christianity, but in some fashion of religion itself. It was further declared

that progress would consist in a clearer apprehension and comprehension of God, a better and more rational teaching about Jesus, a firmer hold on the essentials of righteousness, a truer and brighter hope in immortality, and never in forgetting or dimming these sublime ideals.

The service I had rendered was but slight. Not so our President's appreciation. Again and again, and for some years, he continued to express his warm approval of the brief testimony I had borne to that faith he loved and which was ever the inspiration of his life. This incident is of little value aside from the fact that it illustrates Mr. Davis's habit of kindly appreciation. And what a fine trait it is. How much of hope and courage it brings into life. How it heartens the over-borne worker who sometimes doubts whether in this fool world the battle for truth is worth while. Martin Luther is reported to have murmured sadly on his deathbed, "I perceive that men are not worth the trouble I have taken for them". I wonder if any thoughtful reformer has escaped this sad reflection. Pessimism has its hour with every serious man, and in that hour what an "uplift" is the kindly appreciation of a discerning friend. This gift and habit constituted not a little of the charm of our aged brother.

I next saw Horace Davis presiding at a meeting of our National Conference, and noted with pleasure how well and easily he filled the high position, where he came into a large place never occupied except by our strongest men. Senator Hoar preceded him, and Ex-President Taft was his successor, yet he did not lack in ability to rank with these. One or two sessions were exciting beyond our Unitarian habit. Some of our younger and noisier men were much excited over certain social tendencies in our body. Others were unnecessarily alarmed over the "rising ghost" of a "class struggle" that might disturb the serenity of New England Unitarianism. At times it required a firm hand to control the course of debate. But it was not the firmness of Horace Davis' ruling so much as its justice that appealed to all. To give to all persons

In Memoriam

Annie L. Corbert

The Palo Alto church has lost recently in Mrs. Annie L. Corbert, one of its earliest and most devoted members. Throughout the history of the church there has been no more earnest nor unselfish support than that given by Mrs. Corbert, whether in the Woman's Alliance, where her clear and logical mind has been a guide and balance, and her enthusiasm an encouragement at all times, or in the church councils and services in which her earnestness and conscientious attendance were a stimulus always.

To the church choir also her help was given, her voice (a clear true alto), in spite of advanced age, being always a power in the quartette singing, even to the time of her last illness. Devotion to music was indeed one of her strong characteristics.

Another special interest was that in the Post Office Mission work which she was obliged to carry practically alone for several years, and in which her accuracy and attention to detail were invaluable.

Mrs. Corbert's public work was not, however, confined to the church alone. Since the early days of Palo Alto (at present twenty-five years old), the schools, the library, the Woman's Club, Suffrage Club, Civic League, Peace Society and Historical Society—all of the fine public movements in the history of the young city have felt the stimulus and guidance of her keen and open mind, and the benefit of her clear, unbiased vision.

Mrs. Corbert was a woman of mature age at the time of coming West, Nantucket, Mass., having been her early home. Her time in the West has been divided between San Francisco and Palo Alto, both of which she loved, and with whose pioneer and energetic spirit she was in full harmony.

Her whole-hearted interest was given to the church of her choice and she saw in it hope for the social betterment of the future. Not many weeks before her death, she said to a close friend: "As a church we should ask ourselves, continually, What is the

church for—are we doing something worthy, or are we marking time". Again, "I have found that we must not judge people. Minds are different, and we must not condemn as unworthy that which does not suit our own ideas. I have not always realized this, but I know it now", and "The human soul is a lonely thing. It must stand by itself at the last".

Sarah J. Burrage

Portland, Ore., June 27, 1916.

The Alliance body of the First Unitarian Church wishes to go on record in testimony of the loss it has sustained by the death of Mrs. Sarah J. Burrage, one of the most highly esteemed and dearly beloved of its members, the mother heart in fact and in deed.

On December 13, 1865, in this Western land, far removed from their early homes and the influence of liberal Christianity, a little band of earnest women joined together to establish a society, which should become a permanent help and strength to the church they hoped to see grow from it.

Prominent among them was Mrs. Burrage, who, alone, lived to celebrate the fiftieth anniversary of that organization.

Through the efforts of these pioneers of our Alliance much of the success of our church history is due. They gave a large sum toward the purchase of the ground upon which the church now stands, bought the communion service, established the Sunday School library, furnished the original chapel, and were ready to receive and welcome the first pastor, Dr. T. L. Eliot.

At the first baptismal service the three sons of Mrs. Burrage were received into the church, and nearly fifty years later, in May, 1916, our dear church mother was for the last time in her accustomed place, to attend the christening of her youngest grandchild.

Mrs. Burrage was for many years a Sunday School teacher, corresponding secretary of the Alliance and always an earnest participant in all branches of church life.

Her religion was her inspiration, her comfort and her pleasure, and the

fullness and beauty of her character and service are, to those who remain, a rich inheritance.

Our Alliance owes much to this woman of rare courage and self-sacrificing efforts, and deeply does it appreciate her many womanly virtues and her love of our faith.

To the members of her family whose loss is so much greater than ours, we offer our affectionate sympathy and tender memories of the life just passed, realizing that to them there will be unspeakable comfort in the thought of the beauties of her life and the reverent love of her friends.

MRS. T. L. ELIOT,
MRS. CHARLES E. SITTON,
MRS. H. J. WILKINS,
MRS. R. S. GREENLEAF,

Committee.

In Memoriam.

(Mrs. Sarah J. Burrage)

Friend of my trying hour,
Let me now pay thy dower.
Thou cans't not now protest
That silence serves us best.
So let me speak.

How else shall moral power—
Unless we pay our dower—
Its inspiration find
For those thou left behind?
So let me speak.

My heart overflows in shower;
And tears, a voiceless dower,
Would pay, with interest vast,
All that thy heart would ask.

But let me speak.

My own soul grows in power,
When clouds about me lower,
If thought but turns to thee,
Friend of dear memory.

And I must speak.

—G. H. T.

San Diego, Cal.

The Innermost of Truth

So to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood
That love of God is love of good . . .
That to be saved is only this;
Salvation from our selfishness; . . .
That worship's deeper meaning lies
In mercy, and not sacrifice.

—John G. Whittier.

Events

Death of Horace Davis

Horace Davis, for many years one of California's foremost citizens, died from the results of an operation, the last resort to prolong his life, on July 12th. He was over eighty-five years of age, and until within a few months he had maintained extraordinarily vigorous health. His general condition was ex-



ceptionally good to the last and he attended continuously to his remaining business engagements and to his many duties in educational and philanthropic work. He had been in the Hahnemann Hospital for treatment for a week or more, but dined at home the night before he submitted to surgery. He met his adult bible class at the Unitarian Church up to the first Sunday in July, when by special request he supplemented a completed course on the Life of Jesus by a special consideration of Immortality, in the preparation for which he took much interest. He was cheerful and courageous to the last, meeting whatever came with composure and trust. There was no room in his heart for despondency, and he fully realized that he had been blessed with years of health and happiness far beyond the general allotment. His interest in life

was keen, and he would have continued to meet it with readiness to do and to endure, for he was undisturbed at the failure of physical power, and death for him held no terror.

Horace Davis was born in Worcester, Mass., on March 16, 1831. His father was John D. Davis, who served as Governor of Massachusetts and as U. S. Senator, and who won the soubriquet of "Honest John"—a man of signal ability as well as great probity. His mother was the daughter of Rev. Aaron Bancroft, one of the pioneers of the Unitarian ministry, and the first President of the American Unitarian Association. George Bancroft, the historian and diplomatist, was his mother's brother.

His father was a man of small property, but by determination and sacrifice gave his five sons the best educational advantages. Horace Davis graduated at Harvard in the class of 1849. He began the study of the law but his eyes failed, and in 1852 he came to California to seek his fortune. He first tried the mines, starting a store at Shaw's Flat. When the venture failed he came to San Francisco, and sought any employment to be found. He began by piling lumber, but when his cousin, Isaac Davis, found him at it he put him aboard one of his coasting schooners as supercargo. Being faithful and capable, he was sought by the Pacific Mail Steamship Co. and was for several years a good purser. He and his brother George had loaned their savings to a miller, and were forced to take over the property. Mr. Davis became manager and was highly successful. The Golden Gate Flour Mills, on Pine street above Montgomery, and later on First near Market, held leading place in the trade, doing a large export, as well as domestic, business. Mr. Davis became the accepted authority on wheat and the production of flour. Upon the consolidation of the leading coast mills he became the president of the Sperry Flour Company, retiring from the management five years ago, after more than forty years of leadership in the business which he accidentally entered.

In 1887 he was urged to accept the

presidency of the University of California, and for three years he discharged the duties of the office with credit. He was always a public-spirited citizen, and in 1877 was elected to Congress, serving for two terms. He proved too independent and unmanageable for the political leaders of the time and was allowed to return to private life.

His interest in education was always great and he entered into the discharge of his duties as a trustee of the School for Mechanical Arts established by the will of James Lick with ardor and intelligence. As president of the board he has guided its course, and has been responsible for the large plan for co-operation and co-ordination by which, with the Wilmerding School and the Lux School (of which he has also been a leading trustee), a really great endowed industrial school under one administrative management is being built up in San Francisco. A large part of his energy has been devoted to this end, and it became the strongest desire of his life to see it firmly established. He has also served for many years as a trustee for Stanford University, and for a considerable time was president of the board. To the day of his death he was active in the affairs of Stanford, and was also deeply interested in the University of California. The degree of LL.D. was conferred by the University of the Pacific in 1887, by Harvard in 1911, and by the University of California in 1912.

From his earliest residence in San Francisco he was a loyal and devoted supporter of the First Unitarian Church and of its Sunday School. For over sixty years he had charge of the bible class, and his influence for spiritual and practical Christianity has been very great. He gave himself unsparingly for the cause of religious education, and never failed to prepare himself for his weekly ministration. For eight years he served on the Board of Trustees of the Church and for seven years was Moderator of the Board.

Under the will of Captain Hinckley he was made a trustee of the William and Alice Hinckley Fund, and for 37 years has taken active interest in its

administration. At the time of his death he was president of the Board. He was also a trustee of the Henry Pierce Library. He was deeply interested in the Pacific Unitarian School for the Ministry at Berkeley. He contributed generously to its establishment and maintenance and gave much time to its management. He was honored by being elected to the presidency of the General Congress of the Unitarian Churches, and since the expiration of his term has been a Vice President. He, for many years, has been a Vice President of the American Unitarian Association. He was a constant attendant of the Church, and always did his full share for everything that fostered its life. When occasion called he filled the pulpit, and always with power. He was impressive in his earnestness and sincerity. As a public speaker he was always convincing and acceptable. He was direct and simple in manner and had a rich and musical voice.

His domestic life was very happy. Among the commanding figures of the early business life of San Francisco was Capt. F. W. Macondray, a man of sterling character and a born leader. He was looked up to as the father of the Unitarian Church in San Francisco. He had an interesting family of daughters. One of them became the wife of James Otis, afterward the mayor of the city, and one of them became the wife of Horace Davis. To them was born a son who died in 1871. Mrs. Davis, for many years an invalid, died in 1872. In 1875 Mr. Davis married Edith King, the only daughter of Thomas Starr King, a woman of rare personal gifts, who devoted herself to his welfare and happiness. In 1909 she died suddenly after a surgical operation. One son, Mr. Norris King Davis, now living at Hillsborough, survives his parents. Mr. Davis, left alone, went steadily on, keeping up his home at Broadway and Gough. His books were his constant companions and his friends were always welcome. He would not own that he was lonely. He kept occupied. He had his round of duties, attending to his affairs, and the administration of various benevolent trusts,

and he had a large capacity for simple enjoyments. He was fond of walking, and he appreciated the Park. He liked to meet people; he read good books; he was hospitably inclined; he kept in touch with his old associates; he liked to meet them at luncheon at the University Club or at the monthly dinner of the Chit-Chat Club, which he had seldom missed in 39 years of membership. He was punctilious in the preparation of his bi-annual papers, always giving something of interest and value. His intellectual interest was wide. He was not confined to purely literary subjects. He was a close student of Shakespeare, and years ago printed a modest volume on the Sonnets. He also published a fine study of the Ministry of Jesus, and a discriminating review of the American Constitutions.

He was an enthusiast on archaeology, and was keenly sympathetic with all scientific progress and social reform. He was a corresponding member of the Massachusetts Historical Society, a member of the American Antiquarian Society and the New England Historic Genealogical Society. Mr. Davis happily preserved his youth by the breadth of his sympathies. He seemed to have something in common with every one he met, and was young with the young. In his talks to college boys and girls he was always happy. He had a simplicity and directness that was very taking. He was blessed with a sense of humor and lightened up a serious address with incidents or suggestions that held attention. He was a friendly sort of man and it was a test of his quality that children were always fond of him. His cordiality of manner was very marked. He was affable to strangers, and his heart was open to his friends. He never dissembled, and was quite capable of expressing his dislikes very positively. He confessed that he sometimes lost his patience, and that he made mistakes. He never pretended. He was honest and sincere. Sometimes he would be severe, but he was just, and finally would be generous. He had a large capacity for friendship, and liked a great many people of various sorts. He was wholly democratic and

had many friends among those whom he employed or had employed. He was considerate, and he won respect and affection from all who knew him well.

He loved nature, and took great enjoyment in the planting and training of trees on his little tract of land in the Santa Cruz mountains. For many years he went there, generally alone save for a single servitor, for five days of a month. He was never a lonely man; he found no gloom in solitude. The time came when he felt it no longer safe to be so far away from the comforts of home and the services of a doctor, and he was glad to sell the place to a friend who would be good to his trees. He did not grieve over the necessity. It had served him well and filled its place. It was characteristic that he could relinquish it without the expression of regret.

He was devoted to his only son and very fond of his grandchildren. He enjoyed visiting them and being treated as their friend and companion. He had many child friends,—the children of his friends, and he liked to make them happy by little acts of thoughtfulness.

He was unostentatious in his charities and helpfulness, and especially enjoyed extending opportunities for education to those who otherwise would not enjoy them. Many owe him this fostering care.

Mr. Davis was a man of profound religious feeling. He said little of it, but it was a large part of his life. On his desk was a volume of Dr. Stebbins's prayers, and their daily reading had led to several times re-reading of the volume he very deeply cherished.

He was the most loyal of friends,—patient, appreciative beyond desserts, kindly and generous. The influence for good of such a man is incalculable. One who makes no pretense of virtue but simply lives uprightly as a matter of course, who is genuine and sound, who does nothing for effect, who shows simple tastes, and is not greedy for possessions, but who looks out for himself and his belongings in a prudent, self-respecting way, who takes what comes without complaint, who believes in the

good and shows it by his daily course, who is never violent and desperate but calmly tries to do his part to make his fellows happier and the world better, who trusts in God and cheerfully bears the trials that come, who holds on to life and its opportunities, without repining if he be left to walk alone, and who faces death with the confidence of a child who trusts in a Father's love and care—such a man is blessed himself and is a blessing to his fellowmen.

Mr. Davis held a unique place in the community. He was well and widely known. His business career had been long and as a prominent member of various commercial organizations he won the respect and regard of his associates. He was for many years an active participant in the best political life of the city, looked up to as an independent leader. Upon his retirement from the flour business he did not lose interest in active life. He was on various Boards of Management of banks and other organizations, and he belonged to many clubs. He was the first President of the Unitarian Club of California, and had also served as President of the Harvard Club, and was an influential member of the University Club and the Commonwealth Club. In the Unitarian church and Sunday school he was revered as the steadfast friend from its very early days. In all these connections he was intimately known, and by common consent he was regarded as the good man.

His funeral was held from the church he had so faithfully served, Mr. Dutton coming from Lake Tahoe to conduct the services, which were tenderly beautiful and touching. A favorite hymn was sung by the choir, and the selections from the Bible and from the poets were wonderfully fitting. Mr. Dutton spoke with deep feeling and simplicity, expressing his great indebtedness and regard. His appreciation was fine and true—in harmony with the simplicity and solidity of the character of Horace Davis.

Mr. Davis's will disposed of an estate valued at about \$500,000. One-third of the whole is to be held in trust by the Savings Union Bank and Trust Company for the benefit of Margery, 10,

and Nancy Davis, 11 years old, daughters of Norris K. Davis, until they are of age.

Other bequests include: American Unitarian Association of Boston, for maintenance of Pacific Unitarian School for the Ministry, \$70,000; Harvard University, for the purchase of books on the North Pacific, \$10,000; University of California, for purchasing books for the library, \$10,000; Stanford University, for a student loan fund, \$10,000 (loans to students not to exceed \$200); California School of Mechanical Arts, for student loan fund, \$10,000; American Unitarian Association of Boston, a special endowment for the Service Pension Society's permanent fund, to be known as the "Aaron Bancroft Fund," \$10,000; American Antiquarian Society, \$5,000; New England Historic Genealogical Society, \$3,000; First Unitarian Society of San Francisco, for charitable purposes, \$2,000; Louisa Bancroft Davis, a niece, \$10,000; Horace A. Davis, a nephew, \$5,000.

The rest of the estate goes to his only son, Norris King Davis, engaged in the foundry business in San Francisco, and living in Hillsborough, San Mateo County.

In 1912 Mr. Davis placed \$30,000 with the American Unitarian Association as the Horace and Edith Davis Fund for the endowment of the Pacific Unitarian School for the Ministry. This fund is, by the will, increased to \$100,000.

Horace Davis

The snows of age lie thick upon his head,
Yet from their bosom countless blossoms rise
Of benefactions brightening all the skies,
Till round him precious fragrances are
spread—

No wonder, for his spacious soul has fed
On that forever which all closely lies
Within the eternal heart, nor seeks for prize
But in the purest accents ever bred.

New England's noblest blood is in his veins,
Which as it runs proclaims its blessed gains
And sober, unextinguishable pride.

We hail thee, Horace Davis, on this day,
And thank the Gods this blessing is supplied
Of crowning thee with fadeless leaves of bay.

—Edward Robeson Taylor

Chit-Chat Club
January 10, 1916.

Unitarian Evangelism

Coming of Rev. William L. Sullivan

In evidence of the general awakening to responsibilities on the part of Unitarians the action of the members of the Association at the recent meeting in Boston is significant. By a unanimous vote they urged the directors to do all in their power to induce Rev. William L. Sullivan to use all of his time and strength for evangelistic work. He had made a profound impression on the assembled delegates, and they felt that if he could travel over the country it would awaken and greatly encourage our people and our churches.

Mr. Sullivan has generously given himself for the general cause, responding to calls very freely, but he naturally feels constrained to stand by his New York parish and cannot in justice to his people give all his time to missionary efforts. He can, however, occasionally leave his flock with others and devote a period to general service, and it is with very great satisfaction that we are permitted to announce that he has accepted an invitation to give his first missionary visit to the Pacific Coast, and that his itinerary will occupy four Sundays and the intervening days in September. Plans are being perfected for a journey embracing San Francisco, where he will probably preach on the morning of Sept. 3rd, and most of our churches in Central and Northern California, Oregon and Washington.

Mr. Sullivan, formerly Paulist Father Sullivan of the Roman Catholic Church, is conceded to be the most stirring and inspiring speaker of our ministerial fellowship. He is a man of remarkable gifts of mind and heart and rare spirit. His appeal is to the religious nature of man. Among the subjects that he will treat are: "The Spiritual Power of a Liberal Faith," "What Is Faith?" "False Loyalties and True," "The Meaning of Jesus for This Age and for All Ages," "A Religion for Modern Men," "The Religious Attitude Toward Evil," "Triumphant Personality."

He appeals to his fellow-men in no narrow denominational spirit. Recognizing

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that a period of religious awakening is at hand Unitarians generally feel called upon to offer what they believe to be the spirit of the gospel proclaimed by Jesus. It is the Kingdom of God that is of first concern. The Unitarian interpretation is offered to those who may feel drawn to it. It is no controversial spirit that animates its adherents. The negatives concern us little. We deal with affirmatives, and a positive, constructive, vital faith.

Rev. William L. Sullivan is an inspired prophet of the Twentieth Century. In no way sensational or startling, he stirs by his forcible grasp of the things of the spirit and impresses his hearers as a man of God with a message from the unseen world.

His history is of great human interest. He was a Massachusetts boy and early gave evidence of such unusual quality that he was in boyhood dedicated to the priesthood. He had a most thorough training in the Roman Catholic institutions and became a Paulist Father, which is the preaching evangelist body of the Catholic church. In this work he had extraordinary success. He was, however, obviously also a leading scholar and became a professor in one of the Catholic training schools. Through his reading and study and his own intuitions he developed into a liberal theologian and he was one of the ten or eleven priests in this country who refused to sign the oath condemning modernists in the Catholic church. Though greatly beloved and respected in the church he was thrown out of the communion and reduced to dire poverty.

For a time he made a very meager living tutoring and translating in Kansas City. Then he found a teacher's place in Cleveland and there came in contact with Minot Simons. Gradually he became persuaded that he could return to preaching and he entered our fellowship very quietly and modestly. He first took charge of the little mission church at Schenectady and at once leaped into prominence in the community through his remarkable gifts as a man of wide learning and a preacher of persuasive and incisive power. He

also made for himself at once a very warm place in the hearts of his fellow-ministers. He was only a year at Schenectady when he was called to All Souls, New York, our old Metropolitan church, associated with the ministry of Dr. Bellows. He is welcomed wherever he goes by large numbers of eager auditors.

One of our national leaders writes of him: "We seldom can get hold of a real prophet. Most of us are just plain mechanics who do our best with the capacities we have and the opportunities that we meet, but here is a man who can really persuade people to be religious and who can lift the whole business of maintaining liberal churches into its highest aspect and significance".

Mrs. Sullivan will accompany her husband, and the Field Secretary will improve the opportunity to visit as many of the churches as proves possible.

His appointments have not been definitely settled, but provisionally his itinerary will be:

	Morning	Evening
Sun., 3.....	San Francisco	Berkeley
Mon., 4.....		Santa Cruz
Tues., 5.....		San Jose
Wed., 6.....	Stanford Univ.	Palo Alto
Thurs., 7.....	Berkeley Sch.	Unitarian Club.
Fri., 8.....	Univ. of Cal.	Alameda
Sun., 10.....	Oakland	San Francisco
Mon., 11.....		Fresno
Tues., 12.....		Stockton
Wed., 13.....		Woodland
Thurs., 14.....		Sacramento
Fri., 15.....		Medford, Or.
Sun., 17.....	Eugene	Salem
Mon., 18.....		Portland
Tues., 19.....	Reed College	Portland
Wed., 20.....		Seattle, Wash.
Thurs., 21.....	Univ. Wash.	Seattle (Univ.)
Fri., 22.....		Bellingham
Sun., 24.....		Spokane
Tues., 26.....		Helena, Mont.

Summer.

There is a singing in the summer air,
The blue and brown moths flutter o'er the grass,
The stubble bird is creaking in the wheat,
And perch'd upon the honeysuckle hedge
Pipes the green linnet. Oh, the golden world!
The stir of life on every blade of grass,
The motion and the joy on every bough,
The glad feast everywhere, for things that love
The sunshine, and for things that shade.

—ROBERT BUCHANAN.

The Sunday School

Giving Life to the Sunday School

Rev. Clarence Reed at San Diego Conference.

In considering the work and mission of the Sunday school, it is desirable to first make a survey of the condition of the Sunday schools of the Unitarian Churches on the Pacific Coast. We should know exactly where we stand in regard to our relation to the work of religious education. It is the part of wisdom to look all the facts in the face, whether they are agreeable or not.

We have about twenty-five Sunday schools more or less dead or alive. There are about a dozen of them with an average attendance of from twenty to thirty pupils, about six with an attendance of thirty to fifty pupils, and six with from fifty to one hundred.

Most of our Sunday schools hold their sessions on Sundays from 10 a. m. to 10:50 a. m. The Sunday school generally opens with two or three songs and a responsive reading which closes with a prayer. The introductory exercises occupy about fifteen minutes, then thirty minutes are devoted to the study of the lesson, and five minutes are given to the closing exercises. The majority of our schools use the Beacon series of supplies. Nearly all of the pupils are between four and fourteen years of age. Some of our Sunday schools are graded and some are not, although an effort is being made in nearly all of our churches to have a graded school.

The minister is the Sunday school superintendent in some of our churches, in others the minister directs the Sunday school by means of conferences with the superintendent and the teachers, and some ministers are frank to confess that they know very little in regard to the work of their Sunday schools and that they are at a loss as to what to do.

The Sunday school is considered a very difficult problem in most of our churches. It is difficult to secure a superintendent and teachers who are qualified and are willing to devote the time that is necessary in order to make a success of the Sunday school. Paid Sunday school workers have been tried in some of our churches, but they often

lack the deep moral and religious earnestness which are absolutely necessary to make a success of the Sunday school.

Some of our Sunday schools are dead and others are gasping for breath. It seems strange that the department of religious education, which should be considered as important as the Sunday morning service, is poorly nourished, abandoned, or neglected in many of our churches. My conviction is that it is impossible to put life in our Sunday schools, so long as they are conducted and supported as at present.

Some of our Sunday schools, although they meet every Sunday, are to all intents and purposes really dead. They may be compared to certain of our churches that still maintain an organization, but they are virtually dead as to the purposes for which a church exists. Now and then a minister is sent to revive one of these dead churches. He lifts the hands of the church and waves them around for a time, and the Field Secretary sends the glad news to headquarters that another church has been revived, but after a time the minister leaves and the church drops down as dead as can be. A church is dead unless its members believe in certain ideals of worth and are ready to make sacrifices to express them. A Sunday school may meet every week and in a mechanical way study certain subjects, but if no emotional response is kindled in the lives of the pupils so that they come to love the elements that have supreme value in life, that school is dead.

As we look out upon the work of the Sunday school in our churches on the Pacific Coast, we are reminded of the vision of Ezekiel, and in deep seriousness we ask ourselves, "Can these dry bones live?"

Our churches have as good Sunday schools as they deserve. The attitude of most of our people toward the Sunday school is that of passive sympathy, but when it comes to doing the real work which is required in order to have a live Sunday school, they say, "Let George do it," and George generally means the minister or his wife. A minister should no more run the Sunday school than direct the choir or the Alliance, although he should be

in sympathetic touch with the Sunday school, the same as with all the organizations of the church.

One reason of the weakness of our Sunday schools is their lack of any independent life. Every organization of the church should have a life of its own, and it should also be vitally related to the church as a whole. The Alliance, the Men's Club, and the Young People's societies, each has a life of its own, with officers who direct their activities. The Sunday school is nominally directed by a committee appointed by the Board of Trustees or the Woman's Alliance, but in fact it is generally directed and managed by the minister or the superintendent. One unfortunate result of this arrangement is that when there is a change of ministers or superintendents, there is no organization which is vitally related to the Sunday school to direct its activities.

The Sunday school should be known as the Department of Religious and Moral Education. A Board of Directors for this department should be elected at the annual meeting of each society, with terms of office expiring at different times. The minister and the superintendent of this department should be ex-officio members of this board. Membership upon the Board of Directors of the Department of Religious and Moral Education should be considered of as much importance as any office connected with the organizations of the church.

There is generally little or no connection between the young people's and adult classes with the rest of the Sunday school. Each class should have its own interests, and the members of it should also feel vitally related to the school as a whole.

It is not fair to the minister or just to the Sunday school to have the minister as the superintendent or to expect him to teach a class, if the sessions of the school are held immediately before the morning service of worship. By this arrangement either the Sunday school suffers or the congregation now and then has to listen to a very poor sermon. It may be permissible in our smaller churches for the minister to be the Sunday school superintendent, but it is impossible to

consider him as the superintendent in any of our larger churches.

A minister goes to the Sunday school with enthusiasm for the work, and also feeling that he has a message of worth in his sermon. After one hour spent in the Sunday school, he has given so much of his nervous energy to that work that his sermon is given in a commonplace manner.

In order to give life to the Sunday school we need above all else really fine teachers. Lesson books, helps to teachers, and all mechanical appliances are of much less importance than trained teachers. Secure a person who is a natural teacher, and if necessary he will make his own helps in religious and moral training, finding lessons in flowers, birds, trees, and ants, as well as in books. Until we secure better teachers it will be very difficult to put much life in the Sunday school.

It is better to have one well trained teacher and have that person direct the Sunday school in the manner that a teacher manages a district school in the country, than to have a half dozen teachers who come to Sunday school without having made any adequate preparation to teach the lesson.

A trained teacher is not a person who has passed an examination upon a certain course of study in religious and moral education. The greatest artists, such as Michael Angelo, Velasquez, and Rembrandt were self-trained artists, who, after receiving instruction in the rudiments of their art observed for themselves and made experiments.

We often put the cart before the horse in the work of religious and moral education. The acquirement of a knowledge of certain facts is at best only a means to the higher end of noble living. A pupil may know all the incidents recorded in the Bible and yet not be better morally by that knowledge.

The best Sunday school superintendent I have ever had in any of my churches was a business man who was dominated by the modern idea of efficiency in commercial life, and the poorest superintendent was working for his master's degree in the university and was specializing in the subject of religious education.

The Sunday school also needs supplies for pupils and helps for teachers with a more human touch and a stronger appeal to the imagination. You may expect me to say that the supplies issued by our Department of Religious Education are very fine. My conviction is that we have very poor lesson supplies taking them as a whole. Some of them are good, but others of them are a milk and water dilution of what may have worth to an adult. The programs of Easter and Christmas exercises that were published by our Sunday school society seem to me as dry as bone dust, only bone dust is of some value as a fertilizer, while I have never been able to find in those exercises any vital appeal to the emotions and imagination of the child.

I seriously question the worth of responsive readings for children. I cannot conceive of children naturally worshipping God by means of responsive readings. We try to bring to the level of the child the means of worship that appeal to the adult. Only that which naturally appeals to the emotions, the imagination, and the desire for self-expression of boys and girls has supreme worth in their religious and moral education.

In the adoption of new manuals and courses of study, one condition for acceptance should be absolute. The manual should first be thoroughly tested in classes in several Sunday schools. A writer of a manual on account of his interest in the subject or his personal magnetism may make a success of a certain course of study, but it may not be so worked out that other teachers can successfully use it. Until a child is fourteen years of age some handwork should be connected with every manual that is placed in his hands.

When we look at the magnificent high school buildings, especially in Southern California, which are finer than were most of the buildings of our colleges and universities thirty years ago, and then think of the meagre support and equipment of our Sunday schools, we ought to bow our heads in shame.

Our larger churches spend from \$1,000 to \$2,000 a year for the music

at their morning services. They do not spend as much for that purpose as I wish they might. Our smaller churches spend \$100 or more for music, and they find it very difficult to secure the kind of music that is needed to dignify and enrich the service. The Board of Trustees of the Unitarian Churches do not average an appropriation of \$100 a year to the Sunday school. One reason of this fact may be that they are not asked for it. Another reason is that most of our churches generally face a deficit of from \$100 to \$1,000 at the time of the annual meeting. The question is naturally asked, "How can the money be secured to maintain a thoroughly organized department of religious education?"

When the ministers and the churches come to realize that the department of religious education is as important as any work in which the church is engaged, then the money, the trained workers, and the necessary equipment will be secured. In our larger churches the head of the department of religious education should be as thoroughly trained for his work as the minister of the church and he should receive an adequate salary.

I have visited several Unitarian Sunday schools and I have generally been impressed by their lack of enthusiasm and interest. The officers and teachers were most conscientiously doing their best under existing conditions, but they were receiving little encouragement from the church as a whole. The note of hope and victory is not in the atmosphere in most of our Sunday schools.

This lack of interest and enthusiasm is also a weakness in our churches. Quite a number of the members of our churches and some of our ministers only permit themselves to become enthusiastic when they denounce the teachings of orthodoxy.

The Jewish Sunday Schools have at least two hour sessions, most of the Sunday Schools of the Evangelical churches have sessions of one hour and fifteen minutes, and the majority of Unitarian Sunday Schools have sessions of fifty minutes. As long as we have sessions which last only fifty min-

utes, and we fail as a church to take the work of the Sunday School seriously, our Sunday Schools will continue to exist in their present condition.

One great task of today is to make religion real to boys and girls in terms of love, joy, beauty, work, and worship. It is possible, as I know by personal experience, to make the Sunday School so attractive that boys and girls will want to go to Sunday School. Parents of children in our Sunday Schools in Alameda and Palo Alto have told me that their boys have expressed a preference to attend Sunday School rather than take a drive with them in an automobile or a tramp through the woods.

I found that in order to do the work of the Sunday School as it should be done, a person needs to devote as much time to it as to the preparation of a sermon. I made it a habit to spend from one to three hours in the preparation of a ten minute talk to the boys and girls.

In order to give life to the Sunday School a strong appeal must be made to the emotions and the imaginations of the pupils. One method which may be successfully used is that of picture study. The picture study that has been used in the past in our churches has generally been haphazard, and based on the idea that a religious picture must have as its subject some incident taken from Biblical history. Through picture study religion may be related to all of life in terms of the beautiful.

Teachers, parents, and political leaders are united in emphasizing the importance of the moral and religious training of boys and girls. Our church ought to be the pioneer in this work. This problem cannot be settled by discussions and resolutions, but by practical experiments and hard work.

As a church we are progressive and some of our ministers even seem to enjoy at times being radical in their thought and words, but we are generally very conservative when it comes to practical actions. The Sunday Schools of a number of Evangelical churches are experimenting with the use of motion pictures, but not one Unitarian Sunday School as far as I known is experimenting with the use of motion pictures for their ethical and

educational value. We are just taking up seriously manual methods in our classes, although they have been used in some Evangelical Sunday Schools for fifteen years.

My plea is for a department of religious education in every church that will include within its sphere of influence every member of the society and many persons who are not members. In most of our churches we have one service of worship on Sunday, when a sermon, lecture, or address is given by the minister, and that ends our public work until the following Sunday.

It is possible in our churches to have on Sunday evening educational lectures and addresses. A study of comparative religion interests many persons, and such a study is one of the easiest ways to break down the prejudices which exist against liberal Christianity.

The question we have to answer is.—Are we willing to pay the price and make the effort that is necessary in order to establish in each of our churches an efficient department of religious and moral education? In place of our small Sunday Schools with an average attendance of from twenty to one hundred, it is possible if we seriously take up the work of religious education, to have in our smaller churches a department of religious education with from fifty to one hundred pupils and our larger churches will have from one hundred to one thousand pupils.

We ought to be the pioneers in every advance movement in the realm of religious education. Our church has been called the child of Harvard College. This is certainly our day of opportunity because of the widespread interest in education. When we consider the wonderful possibilities that are open to our church at the present time, we should resolve to be most enthusiastic workers for our cause. We seem to hear the voice of the prophet saying,

“Thus saith the Lord God:

Come from the four winds, O breath,
And breathe upon these dead,
That they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Try to Keep the Issues Clear

There is no field where controversy befogs issues more than in religion. And nothing intensifies confusion in such issues like the putting of differences of opinion into personal terms, and thus attempting in lieu of fair argument to stampede a foe or to dragoon retainers, with epithets.

I am moved to this observation, truisms as it is, by the force of counter-suggestion; for Mr. Allen's contribution printed below in response to Mr. MacDonald's July article on "The Church's Part in the Evolution of Democracy", is not a controversial retort, but a differing testimony, conceived in the fairest and friendliest spirit.

Will it not help the reader to keep the issues clear, as between Mr. Allen and Mr. MacDonald, if he will for the time being set aside those issues raised by Mr. MacDonald's article, but not discussed by Mr. Allen, and any such issues as are perhaps implied in Mr. Allen's article but not necessary to his argument?

For instance, Mr. Allen does not undertake to discuss whether "Capitalism" and "the rule of the few" are synonymous terms; nor whether "Capitalism" is the greatest of all wrongs; nor whether poverty with its attendant evils is the greatest of all ills; nor whether the word "democracy" can fairly be stretched to mean "the transformation of society from root up." On the other hand, I think one's acceptance or rejection of Mr. Allen's positions does not turn on full acceptance or rejection of the philosophy of William James and Henri Bergson!

I hope I am stating the case fairly in saying that Mr. Allen addresses himself to the following ideas set forth in Mr. MacDonald's article, or reasonably to be implied, viz.:

That the movement toward democracy is the supremely important matter; that effort to this end is the su-

preme duty of Unitarian churches; and that questions of religious life are negligible except as they bear upon freedom from industrial and political slavery.

W. G. E., Jr.

Does the Religion of Democracy Satisfy Human Needs and Cravings?

(Contributed to this Department by Mr. Charles S. Allen, San Jose, Calif.)

Does the "religion of democracy" satisfy human needs and cravings? This question is asked, not in a spirit of criticism, but in a spirit of inquiry. The phrase, "religion of democracy", is used to describe a movement within the Unitarian denomination, though not confined to it. In so characterizing it I am merely following in the footsteps of one of the ardent supporters of the movement.—Rev. Arthur L. Weatherly of All Souls Church, Lincoln, Nebraska. In the six years I attended that church I came to feel that there was a vital truth in the message, but a doubt remained whether it was indeed a synthetic statement which included all that was fundamental.

The movement is clearly a phase of the general reaction against the philosophy of individualism which ushered in the democratic state and society at the close of the 18th century. The religious counterpart of the doctrine of inalienable individual rights, to secure which constituted the chief function of the state, was that the principal business of the member of the spiritual state was the salvation of his individual soul. When the political pendulum swung from the conception of individual rights to individual duties, the religious pendulum, impelled by like causes, swung from the individual aspect to the social aspect of the spiritual world.

As a body of doctrine the "religion of democracy" has not attained absolute consistency. Some give tacit approval to the Christian belief in im-

mortality; others appear to take a grim satisfaction in contemplating the annihilation of their individuality. There is pain in the sacrifice, but the joy of assisting in the triumph of socialism over individualism is deemed full compensation. But all are in accord in connecting the religious sentiment with the ideal of a social democracy and in holding this to be an adequate religious motive. Some believe that the function of the church is merely to generate social ideals, leaving to secular agencies the direction of specific measures. Others feel that the church will miss the goal if it fails to assume leadership in reform movements. Rev. H. A. MacDonald voices this conviction in an article in the July *Pacific Unitarian* in which he states that it is the plain duty of the church to make war upon "industrial and political slavery" and that to do so effectively it must strike at the root of the evil,—capitalism. Science might regard this view as the revival of the Catholic doctrine of infallibility since it asserts that economics is one of its departments whose principles have been established. A religious judgment upon economic problems in advance of the final decision of science might be taken by the sensitive scientist as a claim that spiritual vision is superior to scientific vision in purely scientific matters. This is the position of the head of the Roman Catholic Church. In making this suggestion it is not the intention to question the soundness of Mr. MacDonald's views, but to point out difficulties the church might encounter in assuming leadership in all economic reforms.

In this paper, however, it is the general conception of the "religion of democracy" that is under consideration. That conception is that the religious sentiment, when connected with the ideal of a social democracy, is afforded an adequate basis. It is believed this faith will expand spiritual vision to the farthest limits. In action the expression of this faith is held to be the effort to realize all social aims such as the equal distribution of wealth, the shortening of hours of labor, the sanitation of dwellings and factories, provision for parks and playgrounds.

The question asked is not whether the propaganda contains an essential and indispensable religious motive. That is admitted. May we safely adopt it as the sole basis of religious life? This is the real question.

In identifying religious life and social activity it is fairly implied that the elimination of poverty, of insanitary conditions, of class government, of inequalities in the distribution of property, and the opportunity afforded to every human being to enjoy life, wholesome air, beautiful parks and all the physical comforts of life, will in the main accomplish spiritual ends. Does history sustain this assumption? Relatively speaking, the number of individuals who enjoy the blessings just enumerated is vastly greater at the opening of the 20th century than it was at the opening of the 19th century. There is no period of social progress that compares with it. If the premises of the "religion of democracy" are right, this phenomenal advance in social benefits should have been accompanied by a corresponding spiritual advance. Yet the admitted fact is that the wider diffusion of property brought in a wave of commercialism. Those who emerged from grinding poverty were not content with comforts and ordinary luxuries. The appetite once aroused often became insatiable. This is not the only aspect but it is plainly one aspect.

Again, if the elimination of poverty and the enjoyment of wholesome physical surroundings are controlling factors in spiritual growth, the children of well-to-do parents should disclose a marked moral superiority over the children of the poor. But as opportunities for observation increase with the rapid increase in wealth, the question has already begun to be asked, do the children of the rich have a fair chance in life? Not without point is the parting benediction Anatole France puts into the mouth of one of his characters: "Since in Thy wrath Thou hast given her wealth and beauty, look upon her in mercy O Lord, and deal with her according to Thy great loving-kindness".

The realization of the social Utopia

is the objective aim of the "religion of democracy". The aim is practical. Through social effort wealth may be equalized, poverty conquered, the enjoyment of nature and art conferred upon all. Yet it is conceivable that life in this Utopia would be dreary and monotonous. The comforts and luxuries sought for all are already possessed by many, and yet there is pessimism where there is plenty as well as where there is privation. That pessimism is conquered by the very poor as well as the wealthy and in the same way,—by the quickening of the sense of the meaning and value of life. In the last analysis the spiritual initiative lies in the quickening of this individual sense, and where the initiative lies, there the appeal must be directed.

The meaning and value of life is therefore the problem encountered at the very outset. The "religion of democracy" connects that meaning and value with the social democratic ideal and ignores, generally speaking, the connection with the universe and life hereafter. It has not escaped the attention of the average man that there is a specter in the background. Social life on this earth is destined to endure much longer than a single generation, yet it is doomed. The planet was once uninhabitable; it will become uninhabitable again. Orthodox religion still finds a meaning by assuming the survival of human personality and activity after the death of the body. Materialistic science finds a meaning in the contemplation of an uninterrupted, never-ending re-distribution of matter. The average man, having little interest in abstractions, finds it difficult to connect the Spencerian grand finale with human aims and is at a loss to extract any meaning out of the sequel. The "religion of democracy" preserves a strict neutrality between the two. Some of its adherents accept the Spencerian alternative, some the orthodox. It seemingly asserts that there is a meaning in life and that the meaning is unaffected by the alternatives. If so it is wise in ignoring the metaphysical problem. The average man, however, still persists in "putting the question to the universe".

Those who mightily stirred the spiritual pulse in the past, the Wesleys and Whitefields, who, as history records, regenerated the moral life of their nation, made their appeal to the individual. Conceiving that the initiative lay with him, they threw the emphasis upon the inner sense of the meaning and value of life. They thrust the self into the foreground and made the ordering of its tendencies the paramount problem. In picturing the significance of human action they did not regard the view of ultimate reality and of immortality as a negligible factor. They felt that the common mind could not possibly find the same meaning in a cosmos whose serious business, whose permanent function consisted in the re-distribution of matter, as in a cosmos in which life was at home now and forever. It seemed to them that for practical purposes there was a difference between temporary and eternal consequences of conduct.

The problem is of course one of emphasis. The "religion of democracy" would not decry the importance of the heightened sense of life's values, of the significance in the choice of aims. Nor did Wesley's concern for the salvation of souls arrest philanthropic impulse. No one had a keener sense of social injustice, no one was more active in redressing it. He was a practical reformer as well as an evangelist. Nor should it be forgotten that St. Paul ranks the social attitude,—good will,—above faith, knowledge, formal good works. The 13th chapter of 1 Corinthians is not individualistic.

There is a tendency to belittle the notion of soul salvation and to treat the desire for immortality as a form of other-worldliness from which those who conceive the real universe to be a "dance of atoms to a psychic accompaniment" are fortunately exempt. It cannot be denied but that narrow men take a narrow view of the future world and are guided largely by prudential considerations. But the disciple of Wesley might turn on his critics and point out that while other-worldliness requires a certain standard of moral conduct, worldliness does not impose any restraint upon unworthy motives.

The narrow men who incline to the "religion of democracy" sometimes interpret social aims as merely the reversal of the situations of the fortunate and unfortunate, the miserable plight of the once fortunate adding a little flavor to the enjoyment. It is not wholly beside the point to direct attention to the fact that the crimes of altruism are the blackest page of history. The countless victims of persecutions and wars are the victims not of action directed to an individual end, but of action in aid of collective ends, tribal, national, racial, religious. The distinction St. Paul made, many who believe they are socially-minded do not seem to comprehend. His social attitude is the attitude expressed in Kant's moral imperative, "act so that your act may become a general rule". The emotional acting attitude of some followers of the "religion of democracy" toward the Germans, the French, the denizens of Wall Street, the employers of labor, labor unions, would play havoc as a general rule. The present war is convincing proof that altruism that excludes from its scope the smallest fraction of humanity is as dangerous as dynamite. Real altruism knows no races, no classes, no distinctions between individuals.

Must we then be forever tied to soul-saving, to fundamentals? I hear some impatient social reformer say. The point upon which anthropological science is agreed is that the 20th century child differs from the child of the cave man only in that it is more teachable. Each came into the world without a character; each formed a character through education. The modern child makes more rapid progress because he is more educable and has a far richer tradition upon which to draw. But so long as each generation is compelled to begin at the bottom of the moral ladder, there is no escape from fundamentals.

The question is not the theoretical soundness of the "religion of democracy", but its power to satisfy human cravings. The fact that the common mind wants a human universe, a human eternity, may not justify an inference of immortality. Still there is respectable authority in philosophy to the effect that a belief which entails

practical consequences may be fairly presumed to have some element of truth in it. In any event it remains true as the late William James said that "*the finally victorious way of looking at things will be the most completely impressive way to the normal run of minds*". The common mind likes a concrete universe and hates the skinny universe of pure abstraction. This behaviour has some significance for if man is merely a by-product of the re-distribution of matter process he ought by all odds to take delight in the thought of his ultimate re-distribution.

Individual introspection is a dangerous basis for generalization, especially if one has unusually strong acquired habits such as the habit of abstract speculation. Science has demonstrated the continuity of life and that continuity implies certain fundamental tendencies that are decisive of its movement. Bergson has shown us in his Creative Evolution that there are characteristics common to the whole earth series. The *elan vital* is a phrase describing one constant aspect. Even in the broad lines in which life is presented in the Creative Evolution, one may see the two tendencies equally primal, equally persistent,—the individual and the social. Carrying the conception of continuity into sociology, McDougall has traced the interaction of egoistic and altruistic impulses in the ascent from the animal to the human plane. In that difficult process the first step was the consciousness of self and the formation of the self-regarding sentiment. The last step is in response to the same prompting; for the moral superman values his own respect and approval above the praise of the multitude, above wealth and honor. In common with all the higher animals man possessed at the outset egoistic and altruistic impulses, and in the ascent from the animal plane the social impulse became more and more dominant. But the significant fact is that the advance has not been effected through the weakening of egoistic tendencies but through the coordination of the dual impulses. The energy that sustains a Livingston in his superman effort, that that sustains a Peary in achieving the

discovery of the pole, is drawn from the springs that are the source of individuality. A society in which egoism was suppressed would be nerveless and passive. Absolute uniformity would be social stagnation. The method of the creative energy so far as it is revealed to us is through the expression of individuality. The much-abused Declaration of Independence perhaps has but the fault that it gave a wrong reason for a right conclusion. Had it proclaimed the social value of heightened individuality it would have been in accord with evolutionary science.

The strange blending of the individual and social tendencies in the life movement, the indispensable part the self played in taking that tremendous step from non-moral to moral action, suggest that our miserable souls are entitled to a hearing before final sentence is pronounced. And if we interpret human life as we should through its permanent and enduring tendencies from generation to generation, rather than through exceptional individual biographies, it would seem that we must accord due weight to the note of individualism in the universal demand for a concrete, living universe. Can a faith that ignores what lies beyond the temporary social order of this earth satisfy the demand? Can the sense of the meaning and value of life be quickened to the utmost without a metaphysical basis?

Wisdom

Let us be wise!
Nor sort with policies of present wrong,
Which serve none long;
We have no leisure for expediencies.

Let us be wise!
Nor mate with men unworthy of our cause;
Nor win applause
Of fools by being their accomplices!

Let us be wise!
Prudent as truthful: our determined course
Shall hold such force,
Nor Time nor Chance shall bar us from our
prize.

—W. J. LINTON.

"Those who live on the mountains have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher."

Selected

Vacation Philosophy

Rev. Christopher Ruess lately improved the season to discourse on Vacations.

"A rational vacation," he says, "must be first of all slightly different for each and every one of us. The first requisite is that it should fit the person whom it is to benefit. The most irrational thing to do for a vacation is to follow the crowd.

"The one thing rational about a vacation is that it should be different from the rest of the year. The city man should go to the country. The landsman should go to the sea. The college student makes money for his next term, and the moneymaker might well become a student. We are all compelled to live fractionally, to a large extent, but vacations help us to correct the evils of partial living and round out the year into healthy wholeness.

"An efficient vacation is one that performs its function. We should not need to rest from resting when vacation is over. We should not be unfitted for work by the strenuousness of our outing, but rather we should return refreshed and ready for increased service. We should talk about sunny Monday instead of blue Monday, and if we do not, there must be something not true blue and not sunny enough about our Sundays.

"People who enter upon their vacations worn out and physically run down can not have efficient vacations if they leave all the sanitary protections of a civilized community and go into a primitive place where they may drink typhoid germs at the time when they are least immune. We should take our common sense with us when we are packing our suitcases for an outing.

"A democratic vacation is the kind we will all enjoy some day—when vacations cease to be privileges and become customs. Not only the rich, the well-to-do and the so-called middle classes should have vacations, but the poor as well are entitled to that change. The time is soon at hand when the

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playground departments of our cities will plan inexpensive and democratic vacations for adults as well as for children. Summer work in the orchards and vineyards can be so arranged for city dwellers that it will take on the hue and tint of vacation.

"Men who are only making money and who boast that they have never taken a vacation should be ashamed of themselves. They are unjust to themselves and they would be better husbands, fathers and citizens if they were less inhuman to themselves. By their very self-imposed deprivation of joy they have made themselves less radiant personalities.

"The ideal vacation is not an oasis in a desert; it is not a recovery from exhaustion; it is not strenuous, foolish joy following foolish, strenuous work. It is just living normal life. People who do not go to bed with joy and arise in the morning with joy do not know what I mean. People who cannot relish solitude and society in turn cannot understand me. In the deepest sense, we do not need to go on vacations. But we do need to realize that life is vacation, that true work to which we are suited is in itself play. To make an art of life is to play always, and always to have the heart of a true vacationer."

Professor Irving Fisher, of Yale University, says: "In studying during the last ten years the conditions of health and efficiency which enable an athlete to be at his best, I have had occasion to examine the conflicting ideas concerning alcohol. I began the study quite willing to be convinced that alcoholic beverages had some virtues; but I have ended in the conviction that they have none. I have found that this conclusion is almost universally reached by those who have examined the facts. Those facts demonstrate that a man who takes alcohol, in even moderate degree, is harming himself physically, mentally, morally, and economically."

Slumber not in the tents of your fathers. The world is advancing. Advance with it.—Mazzini.

Aspiration.

O Love, teach me the prayer the Hindu prays,
As with prostration
He seeks the way to light and truth and ways
Of aspiration!

*Light Thou the lamp of love within my heart,
And keep it burning!*
Not love of me, be made the greater part
Of love's returning.

But love that holdeth all humanity
In its enfolding,
That giveth all, in lavish charity,
And nought withholding.

The ring-dove seeks his mate, and sings love's
song
At evening's closing;
The wolf's love notes wake echoes all night
long
Of his proposing.

The bees, the flowers, the grass touch heart
and lip
In constant wooing,
And all earth's creatures seek companionship,
Life's end pursuing.

But these are loves—not Love; so great a
thing
Is love eternal,
Thought may not reach with utmost stretch
of wing
Its heights supernal.

The stars are but dust clouds behind love's
feet,
Yet this immortal
Can be held close between two hearts that
meet
Within life's portal.

The Lights of Home.

Pilot, how far from home?—
Not far, not far tonight,
A flight of spray, a sea-bird's flight,
A flight of tossing foam,
And then the lights of home!

And, yet again, how far?
Seems you the way so brief?
Those lights beyond the roaring reef
Were lights of moon and star,
Far, far, none knows how far!

Pilot, how far from home?
The great stars pass away
Before Him as a flight of spray,
Moons as a flight of foam!
I see the lights of home.

ALFRED NOYES.

A most manifest sign of wisdom is a continual cheerfulness; such a state and condition, like things in the region above the moon, is always clear and serene.—Montague.

From the Churches

STOCKTON.—The suggestive tract on The Ethics of Sunday-School Finance by William I. Lawrence has led Unity Sunday school of the First Unitarian Church of Stockton, California, to emphasize during the year three questions: How much am I helping? How much is our church helping? and, Where does my money go?

The following interesting report has been read to the school and church. It reveals in concise form at the end of the year the answers to the above.

The figures appearing below are exact enough for this purpose. It was not found difficult to explain the report made on the basis of averages, 25 regular scholars contributing for 10 months, because attendance and contributions have been very uniform throughout the year. The educational value of an individual analysis of the school's finances made on this basis is very suggestive and appealing and in this case surprisingly exact.

Each scholar gave the following number of pennies per month for the purposes indicated:

Work of A. U. A., 1 penny per month. Sunday school papers, 2 pennies per month. Flowers, 1 penny. To help clothe a little orphan girl so that she may attend school, 2 pennies. New tables and benches for the kindergarten, 2 pennies. Christmas tree, 1 penny. Lesson material and Bibles, 3 pennies. Members of the church and friends have contributed for each scholar each month 4 pennies. They are saving for their new lessons for next year nearly 4 pennies or \$9.52.

All the members of this school are very grateful for the generous aid given by the church and the parents of the scholars. They are very happy to have been able to do so much. The year's work has been very successful because every one has helped.

SAN DIEGO.—There was a large attendance at the church on the evening of July 7th of members and friends of the congregation, the occasion being a reception to Rev. T. C. Brockway and Mrs. Brockway of Butte, Mont. The minister is occupying the pulpit

during the absence of Rev. H. B. Bard on a two months' vacation. Rev. Mr. Brockway delivered his first sermon on Sunday and created a very fine impression. With music and delicious refreshments the evening reception was delightfully spent.

VICTORIA, B. C.—A special series of sermons on "Questions everyone is asking" was given by the pastor, Rev. Walter G. Letham, during the month of June. The themes were: "Is there a God? The eternal problem of theism"; "Is Jesus the only Saviour? The truth about the atonement"; "Is there a Hell? An exposure of the old travesty"; "Is the church out-of-date? The church of the future". There was a most encouraging attendance at all four services.

Three very successful Thursday evening gatherings were also held during the month; a Single Tax meeting, at which the philosophy of Henry George evoked a highly interesting discussion; a church concert and social, at which there was a most enjoyable programme of vocal and instrumental music, and an address by the pastor on the Life of William Gladstone; and an illustrated lecture on "Famous scenes from Shakespeare", given by Mr. E. O. S. Scholefield, the Provincial Librarian. There was a large audience present to hear this lecture, which proved of very special interest, the views thrown upon the screen affording in themselves a rich entertainment.

The Sunday School held a delightful picnic on Dominion Day. The largest tally-ho in the city was secured for the occasion, and it was filled to capacity with scholars, parents, and friends of the church. Beautiful Cardova Bay was the destination, and in spite of a heavy rain in the forenoon, the party was perfectly happy, and the faith of all was rewarded by an afternoon that was gloriously bright and warm. Numerous games and races were indulged in, and after a hearty supper on the beach, the party returned to the city, everyone convinced that the outing had been a success in every way. Much credit is due to Miss Thomson, Mrs. Graves, and Mr. Rand for the excellent arrangements that were made.

Sparks

A little girl of three was saying her prayers, when her little brother came slyly behind and pulled her hair. Without moving her head, she paused and said: "Please, Lord, excuse me a minute while I slap Herby."

"Why have you pitched that tent in your backyard?" "Well, I have a large family and I'm persuading them to take turns sleeping out there. By the time I get through nobody will want to go camping this summer." — Louisville Courier-Journal.

Mrs. de Fashion (to her new Chinese cook)—John, why do the Chinese bind the feet of their women? John—So they not trotee 'round kitchen, and botheree cook.—Life.

It is said that when Cornelius Bliss, formerly Secretary of the Interior, was a small schoolboy, his teacher asked him if "Jerusalem" was a common or proper noun. "Neither," replied the little pupil, without hesitation. "It is an interjection!"

"I see they have just dug up a cornerstone of a library in Greece on which was inscribed '4000 B. C.,'" remarked a student to a Scotchman. "What do you suppose it means?" "It canna mean bu' one thing," answered the Scot, solemnly: "Before Carnegie."

As the stage-coach careened toward the edge of the cliff, the timed tourist gazed anxiously down at the brawling stream three hundred feet below. "Do people fall over this precipice often?" she asked. The driver clucked to his bronchos. "No, madam," he returned placidly; "never but once." — The Christian Herald.

At one of the schools in this city yesterday, says the Newburyport Herald, the master, in a general exercise, wrote the word "dozen" on the blackboard, and asked the pupils to each write a sentence containing the word. He was somewhat taken aback to find on one of the papers the following unique sentence: "I dozen know my lesson."

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UNITARIAN BELIEF

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, benificent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Creator

What foundation, then, is there for belief in an intelligent Creator? This foundation: there is an intelligent Creation. What reason have we for thinking that our life came from a higher source? Because we could not give it ourselves. What reason for trusting to a Universal Providence? Because there is Universal Providence. What reason for believing that there is a revelation or communication between the Supreme mind and the mind of man? Because man has some knowledge, and he could not be his own teacher. And if you ask. What reason is there for believing in a moral order and a moral law? I must answer: because there is a moral order in ourselves; because a moral law is written in our minds and confirmed by our experiences of good and evil. These are facts—solid as the mountains; and we can build on them our city and our temple, our personal and social life, our sacred faith and our common fellowship.

CHARLES GORDON AMES.

PACIFIC COAST UNITARIAN ACTIVITIES.

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Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverant, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgement of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 162 Post Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

A loyal subscriber in an isolated district, in remitting his subscription, writes: "Will some of the wise ones tell me what to say to a man who thinks if there is any personal God who is good and can exercise power to control all things that he would use that power in behalf of the untold thousands who are being oppressed by their fellow-men, or suffering from cyclones, floods, earthquakes, etc? It strikes me that this is a fair question and I believe that the doubter is honest in asking the same. If any one can give any clear explanation let it be forthcoming in the columns of the PACIFIC UNITARIAN."

The editor knows his inability to clearly and satisfactorily answer these questions that have puzzled the minds and hearts of men in all ages. He can only indicate what seems best to have satisfied him. Man is a finite being with limited power of understanding. The world in which he finds himself is infinite. He need not expect to grasp it by his intellectual power. Some things he knows, some he accepts on trust; some things he comprehends, some he apprehends. He is to use his reason just as far as he can, and beyond that he can only act on a hypothesis that to him is justified by what he knows, or feels to be true.

The basis of all theories or speculation is fact. I am, the world around me is. Why I am what I am I cannot fully know, but man's knowledge of man constantly gains, and tends to aid in his advance. Why the world is ordered as it is man cannot know. He

has learned why day and night follow each other, and why the seasons alternate. As knowledge increases he has clearer recognition that all things are governed by law, and that the certainty of its operation is his greatest good. Man's intelligence assures him that everything that is has a cause and the Universe could never have happened. He cannot conceive creation. It is useless to try to think of what was before it was. But we are justified in believing that there was a Great First Cause. It is sustained by a power so immeasurably higher and greater than we can comprehend that we speak of it as infinite, and personify it as God. We think of the Will back of the world as God's will. The beneficence and beauty of the Universe we think of as God's wisdom. We know that the best that the world has developed is human goodness—such faithfulness as holds the best of men to the true in spite of loss and suffering, such devotion as noble women daily show, such love as dwells in a mother's heart. This goodness we recognize as the most precious product of life. We feel that it is part of the divine spirit, that God, the eternal goodness, dwells in us to the extent that our hearts are pure, and our souls are true.

This is the great hypothesis of life. We can not see Him with our mortal eyes. He can not be proved to us by logic, but we can feel after Him if haply we can find Him, we can do what our conscience tells us is His will. If we feel that He is, and that He is Infinite Love we can trust Him fully and believe that no harm can come to us on sea or shore.

When we have this feeling, when we are anchored in this great conviction, we are ready to seek to reconcile such facts of life as the questions submitted

raise. We believe, certainly, that God is good and that our welfare is His supreme desire. Our observation and experience teach us that the material world, and the life of man, are controlled by unchangeable laws. Nature, the manifestation of God, acts uniformly. If it did not life would be unthinkable. If we could not depend on Nature life could not endure for a day. Sometimes this inexorable course seems hard, and we cry out against it, but it is beneficent and blessed. Cyclones and earthquakes follow what we call natural causes, and when men's bodies are subjected to them, they too are subject to the laws of Nature, and disaster and death appall us, and we are apt to call God to account. But if we have faith in God, we would not feel that it would be possible for Him to break His own laws. In the higher sense he could not, for they are ordained for good, and He could do no wrong. Humanity's life depends on the uniformity of law, and if an individual suffers through what we call accident or misfortune it is his contribution to the welfare of his fellows.

Touching the origin of evil and the wickedness and weakness of the human heart, which makes it possible for man to oppress and wrong his fellows, it cannot be disposed of in a paragraph, but it would seem that it inheres in the nature of things. As darkness is the negative of light, so evil is the negative of good. There can be no goodness if there is not the possibility of evil. The human being is lifted above the brutes in that he is given a soul that discerns good from evil. The capacity to win spiritual heights carries with it the possibilities of depths of degradation. God alone cannot control man, for he is a spiritual being and compelled goodness would cease to be goodness. We

must work with Him to lift first ourselves and then our brothers. God's world is not an easy world, and man is not nurtured and made strong by gratified desire. There are worse things than suffering, and the oppressor may be worse off than the oppressed.

The problem is to live the true life, to bear what we must, but not too patiently. Fighting for our rights may be our first duty, but we must be just even to the unjust. But what we chiefly need is to maintain a true standard of values, and not to overestimate *things*. We want to hold on to our self-respect, and not to feel that we are really injured when those who have unsprouted souls look down upon us. And we shall find life good, with all its buffettings, if we are satisfied with simple things, and are not too anxious for our little selves. Trust and faith are strong anchors against shipwreck. If we feel that the Universe is sound at the core and that goodness is enthroned on high, we have no burden of responsibility beyond the doing of our reasonable share. Then we are ready to rejoice in all that the world yields, and if we are called to suffer we can do it with courage as a necessary part of life, and if well borne perhaps its greatest blessing.

A correspondent in a late number of *The Christian Life* of London contends that one cause of the thin attendance at Unitarian churches is that the preaching is too serious, or rather too restrained, for popular appreciation. "The springs of human nature are not touched," he says, "as they are in the average religious service. Hence the people do not feel drawn to Unitarian services as they do to those of the 'orthodox' churches. Emotion and humor are necessary elements in a popular appeal, and we Unitarians, though

we rightly emphasize the importance of reason, seem to disregard that important fact.

"The reasonableness of our belief makes us so terribly respectable that we would blush to give any vulgar display of religious enthusiasm. This is largely due to the memory we have of the artificial emotionalism which is characteristic of 'orthodox' revival meetings. Is not this a case of unwisely discarding the genuine coin because the counterfeit has been discredited? There is no shame in feeling the thrill of joy and enthusiasm in a good cause, and the Unitarian outlook, both intellectual and spiritual, would justify any genuine experience of that character. A duly restrained expression of one's feelings has a contagious effect upon those around. Human nature is very responsive to all true emotion. What repels people is that worked-up emotion which is only nauseous make-believe. I think we should attract and hold together larger congregations if we paid more regard to the readiness of average human nature to respond to a full and free expression of whatever the preacher genuinely feels."

This is a criticism sometimes justified. The public can forgive almost anything but dullness, and are almost as impatient of heaviness. It is *life* that attracts, and true emotion—not pumped up or artificial. Make-believe emotion does not stir real feelings, and excitement of the blood is on the surface and does not strike in.

Neither is great popularity proof of the highest excellence. The crowds go where there is spice, and smartness, and sensation. And there are preachers who seem to deliberately seek applause for the sake of the crowded pews that seem to have become indis-

pensable to their comfort. We are glad to feel that Unitarian ministers have too much respect for their calling and their message to pander to those who crave such preaching, but there is danger of being just a little scornful of numbers, and falling back on the flattering conclusion that lack of appreciation is proof of superiority of product. The preacher who seeks popularity and to gain it descends to the level of the entertainer is sacrificing much to gain nothing of value, but he who undervalues manner makes a great mistake, for the best of men are not oblivious and may be easily discouraged in the matter of church attendance. Lightness and brightness are not inconsistent with the presentation of truth, and illustrations are sometimes valuable. Solemnity may be a wet blanket, and severity is rarely stimulating. A preacher is a man and if he be genuine he must largely follow his bent. A Crothers would wrong himself if he tried to banish every trace of wit and humor from a story or an incident enforcing some needed truth, but it would be a worse mistake if a preacher in whose make-up humor has no place were to try to be funny for any purpose. To be natural is a prerequisite, but it is very probable that our pulpit generally would be more effective if a little less reserved and a little more limber. There is no need of vigorous censorship of every impulse in preaching, and to speak in the vernacular of every day practice is no longer considered impious.

Charles Gordon Ames enjoyed telling of how an important Eastern pulpit was lost to him because in his trial sermon he used in an illustration the word "molasses". Honey would be acceptable because it was found in the Bible, but molasses was not scriptural

and to use it in the pulpit was in bad taste. He came out of the West and talked naturally, in or out of the pulpit, but New England, at that time, was inclined to insist on the English language as it is spoken at Harvard by the most serious.

It seems sometimes that many present-day sermons need the enforcing or clinching story, formerly so general. Jesus was the greatest story teller that ever lived, but our teachers today dwell in the abstract and when we go home, the wise homily or profound elucidation slips from the memory.

Dr. Guthrie, of a former generation, made this telling plea for the story. "By awakening and gratifying the imagination the truth finds its way more readily to the heart, and makes a deeper impression on the memory. The story, like a float, keeps it from sinking; like a nail, fastens it on to the mind; like the feathers of an arrow, makes it strike, and like the barb, makes it stick."

No preacher need to feel that he must entertain to draw an audience, and if he is tempted to do it, he should not yield. If he must have a crowd his place is in vaudeville. But it is right, and it is advisable, that he should have a wholesome fear of driving people away who need to hear him by being deadly in his serious solemnity. Let him be a man, alert, in earnest, direct, and as persuasive and encouraging as it is possible for him to be. Let him be a leader, not a driver, an inspirer, not a depressor.

In the account of the life and activities of Horace Davis in last month's issue one of his many services to the community was overlooked. In 1893 he was appointed a trustee of the Public

Library, and for nearly fourteen years he served in his characteristically thorough and painstaking way. A member of the book committee, and for a large part of the time chairman of the committee he gave much time and thought to the selection of the books placed upon the shelves and built up a remarkably fine library.

When the great fire came Mr. Davis, in common with all business men, suffered severely, but it is doubtful if any personal loss affected him so deeply as the total loss of the city's library in the selection of which he had taken so deep an interest.

He was a great lover of books, as his own fine library attests. His affection was discriminating and it was for the contents and character of the books—not especially for their binding, or their rarity. The display of fine editions he cared little for. His library was for use and enjoyment, and was especially strong where his interest was strong. His books on Shakespeare include almost everything of value, and ought to be held intact and made available to students.

There was a touch of pathos and much of heroism in the relation of his love of reading to his inability to indulge it freely. He made so good a use of his impaired eyesight that few realized that he was not normal in his physical capacity. His brother writes: "You state truly that his career was modified, in fact entirely changed, through the failure of his eyesight. That failure lasted through life. He was obliged to economize the use of his eyes all his life. This affected his reading and also his habits. When he read, he read carefully and he noted down mentally what he had read to an extent outside the capacity of the ordinary reader. When you consider how his in-

tellectual development was hampered by the limitations imposed upon his studies by the necessity of sparing his eyes, you wonder at this intellectual development, and at his familiarity with the topics which especially interested him."

One slip in the article referred to is not vital, as it merely adds a superfluous initial to an honored name of an individual of a former generation, but sometimes associations are not flattering, and when a man so staunchly lives up to a name like John Davis, it is at least unfortunate that he submitted to any possible risk of comparison with living men by being mentioned as "John D." It is a strange coincidence that in the nation one of the best known men is a John D. and that in this state one of its most active and influential citizens is a John D. They are both strong characters, but different in type from the Worcester lawyer who became Governor of his state and a member of the United States Senate in the first half of the last century.

The preparations for the Sullivan Missionary Journey are measurably complete. Some slight changes have been necessary and some disappointments have naturally been met. It is a matter of regret that the Friday set aside for the University of California in arranging the schedule for the new semester fell on an off day. The 1st and the 15th were open, but the 8th did not fit in. But Mr. Sullivan preaches in the Berkeley church on the evening of the 3rd and will devote the afternoons of the 7th and the 8th to the Pacific Unitarian School for the Ministry, very near the campus, so that he can be enjoyed by those who appreciate the privilege.

At Stanford University it had been

hoped to have a hearing on the afternoon of the 6th, but it was found not practicable. The Palo Alto people, and Rev. William Short, their minister, realizing the larger purpose, surrendered their claim to Mr. Sullivan in the evening and in cooperation with Dr. Gardner arranged for an evening meeting on the campus, accepting for the Palo Alto church an afternoon appointment where Mr. Sullivan can meet them more intimately and informally.

In San Francisco he speaks on the morning of the 3rd and the evening of the 10th, giving the evening of the 3rd to Berkeley and the morning of the 10th to Oakland. Santa Cruz and San Jose will occupy the 4th and 5th. On Friday evening, September 8th, he speaks in Alameda.

It has been arranged to extend the Northern tour to Bellingham by utilizing a rest day in traveling the placid sound and returning at night by rail.

Mr. Sullivan is crossing the continent by leisurely stages. On Aug. 21 he had reached Colorado Springs. He expects by the 28th to reach Long Beach, where he promises himself the pleasure of a brief sojourn with Rev. Francis Watry, whom he says all the world would love if all the world knew him.

The Unitarian Club dinner on Thursday, September 7th, will be a ladies' night and will be held at the Fairmount Hotel. Mr. Sullivan will be welcomed by Rev. H. E. B. Speight and by Professor Wm. F. Badè of the Pacific Theological School. He will speak on "False Loyalties and True", and there is every probability of his having a large hearing.

C. A. M.

Grumbling.

It ain't no use to grumble and complain,
It's just as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
Then rain's my choice.

—JAMES WHITCOMB RILEY.

Notes

Rev. Francis Watry is giving Friday evening talks on the Bible to his Pomona flock, and finding encouraging response in attendance and interest.

Rev. William Day Simonds of Oakland, on August 6th, in his evening sermon, paid a tribute to the memory of James Whitecomb Riley.

Rev. Christopher Ruess, after a few weeks of rest in Oakland and at Los Angeles, is back in Fresno, preparing for a vigorous campaign beginning on the first of September.

Rev. Fred Alban Weil used a good portion of his vacation in preaching for brother ministers during their vacation. He filled the Portland pulpit four times, and also preached at Hood River, where he began his Pacific Coast work.

Rev. H. E. B. Speight, on August 22, was the speaker at the weekly meeting and luncheon of the Oakland Union Against Militarism held at Capwell's roof garden. His subject was "International Government".

Miss Minnie A. Hunt, a well known and dearly beloved resident of Santa Barbara, a niece of Mrs. Fred F. Pierce of Mission Canyon, died on Aug. 19th. The funeral services were conducted by Rev. B. A. Goodridge.

Rev. O. P. Shrout has been revelling in the majestic redwoods of the Great Basin, but with September he returns to the fine specimens of human nature that he finds in the churches at San Jose and Santa Cruz.

Rev. J. D. O. Powers writes from his vacation retreat at Lily Dale, New York, expressing his delight that Mr. Sullivan is to visit the Pacific Coast, and assuring a crowded church when he reaches Seattle. He will reach his home late in August to resume his work on the first of September.

Rev. Paul M. McReynolds has accepted a call to Greeley, Colorado, and will enter upon his charge of the pulpit on the second Sunday in September.

It is expected that Rev. Andrew Fish will be ordained as minister of our church at Eugene, Oregon, on September 17th, Rev. William L. Sullivan preaching the sermon.

Rev. H. A. MacDonald of Hood River supplied the Portland pulpit on August 20th. Rev. W. G. Eliot, Jr., was in his place on the 27th. Evening services will be resumed October 1st.

Rev. John H. Dietrich of Spokane has tendered his resignation, to take effect November 1st. Mr. Dietrich relinquishes a pulpit, in which his success has been very marked, to accept charge of the First Unitarian Society of Minneapolis, an important pastorate, carrying a salary of \$4,000 a year.

Rev. Ernest Bowden, pursuing an advanced course at the Pacific Unitarian School for the Ministry, will, in addition, have charge of the Alameda pulpit for the coming year. He has had considerable previous experience as a minister of a church in another denomination, and enters upon his new work in a fine spirit.

Rev. Joseph Gail Garrison of Eureka has awakened quite an interest in week day evening meetings at the homes of various members of his congregation, at which the psychology of child life is discussed. In this matter the advent of a daughter in the Garrison home will give the new father a chance to practice as well as preach.

The missionary movement at Richmond after Sept. 1st will be in charge of Mr. Frank R. Kennell of the School for the Ministry at Berkeley. Services will be continued in Pythian Hall, and it is planned to arrange a series of mid-week services at which addresses will be made by various speakers. ffl

Rev. Thomas Clayton, in his Texas church, seems to be greatly helped by a sympathetic press. His sermons are liberally reported, greatly extending his congregation. That they attract attention is demonstrated by the coming to our School for the Ministry at Berkeley of a young man of great promise, who discovered through Mr. Clayton's

word and books on appeal supplied that he was no longer a Baptist.

The monthly meetings of bay ministers have been resumed. At the Faculty Club in Berkeley on August 22 a congenial company of eleven (including a few representatives of the School for the Ministry) gathered for a frugal meal and subsequent discussion. Professor Morgan read a paper on "Our Gospel," which formed the basis of the formal comment, after which followed valuable consideration of matters of common interest.

Rev. Dr. Harry N. Pfeiffer, formerly minister of our church at Elizabeth, New Jersey, who broke down from the burden of four services on each Sunday, did the wise thing in coming to California to regain his health. He seems to have fully found it and meantime has fallen in love with California. While comfortably caring for himself and family by a business venture, he has not relinquished preaching. For the past six months he has supplied the pulpit of a liberal church (not avowedly Unitarian) within striking distance of Oakland, declining a call for permanent settlement.

To a Pessimist.

Life like a cruel mistress woos
The passionate heart of man, you say,
Only in mockery to refuse
His love, at last, and turn away.
To me she seems a queen that knows
How great is love—but ah, how rare!—
And, pointing heavenward ere she goes,
Gives him the rose from out her hair.

—ALFRED NOYES.

The Silence of the Way.

Silence, whose drowsy eyelids are soft leaves,
And whose half-sleeping eyes are the blue
flowers,
On whose still breast the water-lily heaves,
And all her speech the whisper of the
showers.

Made of all things that in the water sway,
The quiet reed kissing the arrow-head,
The willows murmuring all a summer's day,
"Silence"—sweet word, and ne'er so softly
said.

As here along this path of brooding peace,
Where all things dream, and nothing else is
done
But all such gentle businesses as these
Of leaves and rippling wind, and setting
sun....

—RICHARD LE GALLIENNE.

Contributed**The Gospel for the Public Library—A “Pacific Unitarian” Appeal**

By Christopher Ruess, Dinuba, Cal.

Have we a right to any good thing if we are not willing to share it? Are we worthy of Unitarianism if we are selfish and parochial about it? Have we a right to hide our light under a bushel? Are we only isolated and atomistic individualists lingering from yesterday after the dawn of the social to-day? Ought we not to bear witness to the truth?

We have in this Pacific Coast group of churches what President Samuel A. Eliot says is a unique situation,—our own local conference, our own local training school for the ministry, and our own local magazine, and in the “*Pacific Unitarian*,” under the editorship of Mr. Charles A. Murdock, we have and have had, thanks to his spirit of everlasting youth and optimism and to the co-operation that others have given him, a journal of a sunny faith, with the glow of the dawn and the warmth of eternal summer in its pages. Is it not true that whoever is a regular subscriber to the “*Pacific Unitarian*” in any city is among those most to be relied upon for the support of the local Unitarian Church and for the spreading of our Unitarian “Good News”?

Now we are neglecting a very important field. The “*Pacific Unitarian*” is being sent free to eight California Public Libraries, one in Oregon, one in New Mexico, one in Texas, and two in Arizona. No copy that is paid for goes to any public library. Yet there is now a Pacific Unitarian deficit of about four hundred dollars which ought to be met, representing, no doubt, money advanced by its voluntary editor for its publication.

Ought we not to see that the “*Pacific Unitarian*” is in the reading room of every Public Library of importance in California, Oregon and Washington? One dollar a year will work in this way for twelve whole months in a public

library somewhere. How could one do more or better missionary work for one dollar, and incidentally know that it is being done and just where?

The writer has been authorized to ask and receive money for this purpose. Checks or money-orders should be made payable, not to himself, but to “The Pacific Unitarian”. They should be mailed to him at 2512 Tuolumne St., Fresno, Cal. They will be duly forwarded by the postoffice if he is out of town during the summer. Due acknowledgement will then be made in the succeeding number of the “*Pacific Unitarian*”, with name of giver (or initials only, if so requested), and with the name of the Public Library thus provided with the “*Pacific Unitarian*”. If the donor wishes to have the “*Pacific Unitarian*” sent to his own local public library, he should so indicate in his letter.

Could not each and every Woman’s Alliance subscribe one dollar for the “*Pacific Unitarian*” to be sent as a paid copy to its local Public Library? Could not the representative of the “*Pacific Unitarian*” in each church,—for one is supposed to have been appointed in each church,—could not this representative find ten people who would give one dollar each for putting the “*Pacific Unitarian*” in ten public libraries? This would soon meet the \$400 deficit and incidentally would be one of the best bits of missionary work we have done in a long time.

Gentle reader, before your good resolutions cool down, write a letter now to Pacific Unitarian Library Department, Christopher Ruess, 2512 Tuolumne St., Fresno, Cal.

Beware of too much good staying in your hands. . . . Pay it away quickly in some sort.—Emerson.

To work patiently in faith and love, to do, not what we like, but what we revere, confers not liberty only, but power.—J. Martineau.

The highest compact we can make with our fellow is: let there be truth between us two for evermore.—Emerson.

Is Jesus the Only Saviour?

By Rev. Walter G. Letham, B. A., Victoria.

The question of salvation is one which has been eternally present in the human heart. It is a question which man has never ceased to ask because he has always realized that upon its answer has depended his highest destiny. From the most remote times when the primitive savage looked up with feelings of awe and wonder to the heavens above him and when the dawning light of conscience and reason revealed to him the presence of a majesty outside of himself, man has asked the great question, "What must I do to be saved?". And a mere casual glance at human history will make us feel that man has grievously stumbled in his quest and that he has often wandered into lanes and bye-paths where he has met with much unnecessary sorrow and tribulation. He has resorted to methods of the most absurd kind, and has pinned his faith to intellectual crudities which have effectually blinded his eyes to the vision of truth.

The theologians of the old school always assumed the fall of man as the only explanation of the presence of sin, and as the only basis for the theory of atonement. Man who was created perfect fell from his lofty estate as the result of a single temptation and became utterly corrupt. The divine law was violated and God in the course of time had perforce to send a perfect being into the world to die a death of shame and through his death make an atonement for the sins of men. Man was unable to help himself, and so the only course left open to him, if he were to escape the vengeance and enjoy the forgiveness of the God whose plans for the world had been outraged, was to trust himself entirely to the salvation purchased for him by God's eternal son upon a Roman cross and thus to believe that he was living in the enjoyment of an everlasting salvation because he had accepted the glorious achievement of another.

This idea of atonement impresses me as irrational and having no basis in human reason and experience. To accept it is to bring God down to the

level of puerility and to make the universe a meaningless toy. I am not disposed to worship a god who has become offended over the weakness and imperfections of his creatures and who is sufficiently unjust to accept the suffering of an innocent being so that the entire race might go free. I am not disposed to worship a god who has evidently made a huge mistake in his plans for the world and who in an afterthought sends his only begotten son to the rescue. I am not disposed to worship a god who can regard some of his creatures as saved and others as lost, and whose fatherhood is not universal in its scope.

If we look upon the gospel records as having any historical value we must arrive at the conclusion that Jesus died the death of a martyr for the sake of the cause which he espoused. He passed through that experience that is common to all the world's leaders, because humanity has always stoned its prophets and crucified its Christs. To be a follower of Jesus means self-sacrifice for the sake of principle, the breaking through the bonds of convention for the sake of the right, the pulling against the stream in the interests of truth. But how far has the Christianity of the past involved this prospect of life and how far has the professed follower of the Nazarene shown himself to be the embodiment of this sublime ideal? I believe that the doctrine of atonement as commonly presented has encouraged a passive morality instead of stimulating a positive attitude towards life. It has offered the individual an easy escape from life's deepest problems and highest duties and has made him feel that a momentary decision on his part will render him safe from the penalties and punishments that follow in the wake of sin. This doctrine is largely responsible for man's failure to perceive the very important fact that life must be essentially an effort and that the person who reclines on the couch of passivity will find himself shut out from the heaven or paradise which throws open its portals only to those whose lives have been characterized by righteous action. There is no short cut to the goal of character—

nature bestows no special privileges upon her sons and daughters and the spilled blood of a thousand Christs would be of no avail to save a man from his sin or purify his spirit unless he is prepared to face the real issues of life and follow in the martyr's train.

Man has been placed in a universe of law, and his safety and well-being depend upon his obedience to those laws. If man violates them he will suffer and no miraculous intervention will save him from the penalty of his sin. This law of life is absolute and unsparing and yet when man sins and suffers we cannot think that God is vindictive, but only determined that sooner or later the lesson of obedience shall be learned. It is impossible for man to be saved from the penalty of his sin though it is possible for him to be saved through the agency of that penalty. Through the furnace of self-induced pain and suffering man gradually comes to associate the law of obedience with the law of human progress and so he achieves salvation by coming into harmony with the laws of God.

God has filled the universe with means of grace. On all sides of us there are ministering angels patiently waiting for us to take advantage of the gifts they offer and if we cannot find them it is because our spiritual vision is too dull. In every nook and corner, in the wide open spaces, in the smaller circles of life, in higher qualities of our fellowmen and in the depths of our own hearts we may find those quiet unobtrusive servants of the Almighty that can carry us far above the low level of narrow and selfish living to the uplands of spiritual realities.

Again, salvation comes to man through the increase of knowledge. Not that good living is dependent upon intellectual achievement, not that the holy man is necessarily the scholar, but rather that a true understanding of the laws that govern us will lead us to a more abundant life. All great souls are saviours, all those who have something to offer us, who have a message and ideal that contain some positive value for life. Were not the ancient Greek poets the real saviours of their

nation as they embodied in their works the higher ideals of morality and religion? Was not Moses and the impassioned message of Elijah and later on the scathing denunciations and fiery warnings of Isaiah and the prophets infinitely more precious in the history of ancient Israel than all the countless sacrifices that made the temple of Jehovah a veritable shambles? And in our day is not the sweet influence of saintly character, the fragrance that radiates from the heart of love, the drawing power of an enthusiasm that forgets itself in the interest of the whole, far more uplifting and far more conducive to good living than all the creeds and dogmas that men have invented to guide them on their way to heaven? If Jesus is able to save us it is only in so far as his spirit affects our living and becomes definitely crystallized in our experience. It is not a matter of intellectual precision or the acceptance of a certain number of beliefs regarding him, but it is the determination to grow like him, it is a positive incarnation of his spirit in our lives. Salvation is the resurrection of our better selves through the call of the higher life, the opening of the door and the walking out into the bracing atmosphere of the spiritual world, the perception of an ideal and the conviction that it must be followed.

And in view of all this it is hardly wise for us to talk about instantaneous conversion. A man is never completely saved because salvation is a life process. It does not denote any fixed condition of life but it is something that is going on continually in human experience. It is a process that must go on through the years. "Work out your own salvation", said the Apostle Paul, and no more significant exhortation was ever given to man because if virtue is its own reward and sin its own punishment it rests with us to achieve our redemption by living in accordance with the principles of righteousness and truth.

There is no true distinction between secular and sacred. A lie told on Saturday is as bad as if told on Sunday.

A Letter and an Episode

By Charles A. Murdock.

One of the debts we owe our community and our time is to contribute what we may of the stuff from which history is made. When we think of how much has been lost from neglect or from undue modesty, which might have been of value to the real historian, we are moved to give whatever we may have and whatever may be its value. Most people feel that what they have experienced is not worth the telling and they go hence carrying memories that might prove of material advantage to others. Few are blessed with unusually retentive memories, but fortunately there are those who remember clearly and who have felicity of expression.

A letter from Mrs. Mary B. Underwood, now living at Oswego, New York, gives many interesting items of her early life in California. In July, 1852, she came with her husband, Lieut. Edward Underwood, across the Isthmus to California. The command was detained there three weeks, the cholera having broken out. About one hundred of the number died of the dread disease. Capt. U. S. Grant was regimental quartermaster and most competent in the discharge of trying duties. In January, 1853, a number of settlers in Humboldt County had been killed by Indians and two companies of the Fourth U. S. Infantry, Lt. Col. R. C. Buchanan in command, were sent from Benicia Barracks to protect the lives of the men, women and children living around Humboldt Bay. The tug Goliath, Capt. Wright commander, on arriving at the bar would not signal for a pilot, as Wright said he knew the bar as well as Capt. Buhne. Mrs. Underwood was the only woman in the company, and knowing how treacherous was the entrance, and seeing the masts of wrecked vessels outside, mute witnesses of what might be the fate of the Goliath, could but be frightened. As they crossed the little craft shook from stem to stern, but she made port.

Col. Buchanan held the Goliath at Eureka until he decided where to locate the post. Mrs. Underwood went with

him in looking for a site. Near Bucksport they found a bluff which seemed especially made for a fort, with great redwood trees on two sides of it, and facing the harbor entrance. There Fort Humboldt was located. Eureka was but a swampy clearing in the edge of the woods further up the bay. The Ryans and the Duffs lived in the cabin of an old boat drawn up on the beach. They were hospitable, however, and Mrs. Underwood still remembers the stuffed ox-heart they had for dinner. Beef was scarce and the government made a contract with Seth Kinman to supply the command with elk meat—a very good substitute. Lieut. Crook, later General George Crook, who was a sub under Lt. Underwood, set a trap and caught a black bear in the woods near where the fort was being built. Mrs. Underwood camped in a tent under the bluff near Dr. Clark's little office and there her son, now a retired commodore in the navy, was born on the 5th of March.

In September, 1853, Lieut. Edmund Russell was killed by an Indian in the Sacramento Valley and Lt. Underwood was promoted to a first lieutenancy and transferred to Fort Redding, 18 miles from Shasta, where in the summer, when the thermometer was 108° and 110° in the shade, the snow-capped summit of Shasta, sixty miles away, was an aggravation hard to bear. Col. George Wright was in command and malaria was so prevalent that quinine was issued as a part of the ration. All were ill and the dose varied with the capacity to stand it. The officers were given 36 grs., Mrs. Underwood 12 grs. and the baby boy 2 grs. The result was she had to leave, and with her son returned to the East in the summer of 1854.

In 1853, soon after Lieut. and Mrs. Underwood left Fort Humboldt, Capt. Grant was sent there. He was uneasy and uncomfortable—disgusted with garrison life. He did not get on well with Col. Buchanan, and finally resigned from the army and went back to his home in the East.

When he became President, Mrs. Underwood was a widow. Her son, born in Humboldt, was sixteen years old and very anxious to go to the Naval Acad-

emy. Soon after Grant's inauguration Mrs. Underwood called on him. She had only to ask for the appointment to get it. She says Grant never forgot his friends.

In 1858 Lieut. Underwood was again sent to Humboldt, his wife accompanying him. He was stationed for a time at Fort Humboldt and later was sent to Redwood Creek, where he was serviceable in fitting raw recruits for the serious work faced by the army in fighting the Indians on their own ground. Early in 1859 he established the military post in Hoopa Valley, naming it for his friend, Lieut. Gaston, killed by Indians in Oregon not long before. In September Mrs. Underwood and her young son went to Fort Gaston. There were no wagon-roads in those days, and the only means of travel were stubborn but sure-footed mules over steep trails. She enjoyed life in Hoopa and has always retained her affection for Humboldt County. The Indian war was ended with the establishment of the reservation in Hoopa Valley in 1860, and Capt. Underwood concluded his service on the Pacific Coast.

It is interesting to be reminded of how a chance word, or a characteristic act impressed itself on the memory of the young, and bore fruit many years later.

It was my good fortune to spend nine years in Humboldt County—from 1855 to 1864. During most of the time my father was postmaster of Arcata, then Uniontown. Many officers visited the postoffice, but Capt. Underwood is the only one I remembered. One day, when he was the only person in the office, I was called away for some unremembered duty and I left him on the other side of the counter, within easy access of the small stock of postage stamps, and a trifling accumulation of money. When I returned he kindly but pointedly reminded me that I had been thoughtless and unjust in having left him in possession. "Of course, you might have thought I could be trusted, but do you not see it was unfair to me? Supposing that by some means your cash account was found short later on, would you not have felt that I might have taken it? You must learn

to be very careful of all money matters, and of whom you trust".

It was said with real friendliness and consideration, and make a lasting impression on a naturally careless boy.

This spring when I visited Humboldt a friend showed a letter from Mrs. Underwood inquiring if there were anyone at Hoopa or Arcata who remembered her husband, and I ventured to write her of the incident that made Capt. Underwood the only officer I remembered. In return she wrote a fine long letter, giving the valuable historical data referred to and continuing it to a later date. She was in San Francisco for some weeks in 1861, and went to hear Starr King lecture in aid of the Sanitary Commission. It was in a forgotten hall and admission was \$1. She writes: "I remember how he opened his lecture. A little man, with wonderful eyes. He said, 'When I look around me and realize that every head here represents a good round silver dollar, etc.' I went to his church one Sunday. What a wonderful man was Starr King!"

Continuing her reminiscences, she writes: "I was at Mare Island from Nov., 1905, to June, 1907. My son was in charge of the Ordnance Department there for those years. We went to San Francisco ten days after the earthquake, and walked from the Ferry Building through Mission to Sixth, to Market, to Grand avenue to Chinatown, thence to Nob Hill to the Ferry—at least three miles. My son wore his uniform. The officers never did when they went to the city, but he was told unless he did he would be impressed into service. His canteen did good service—the only water to be obtained. We took our lunch with us. What a sight to behold, our beautiful San Francisco, where I had stayed so many times with friends and relatives in the long ago, an 'abomination of desolation'."

An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust, and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich.
—R. L. Stevenson.

Unitarianism and the International

Jas. H. G. Chapple, Berkeley, Calif.

The appended letter may be of interest to the Unitarians of California. It explains itself. The secretary of the R. P. A., Mr. Chas. Gorham, had written asking for a renewal of my subscription after some years of membership. It seemed to me necessary to ease my conscience by the following answer. That many Unitarians will not agree with it goes without saying—others will, for they will recognize that we are at last brought face to face with a problem that we will have to solve.

My bitter experiences in leaving New Zealand makes the subject of very great interest to me. My position was very similar to the trial Dr. Joseph Priestly went through in England over a hundred years ago. He had the temerity to attend a dinner with a few intellectuals, to commemorate the "Fall of the Bastile" in France. This aroused political opposition, and the mob caught from the politicians the fever of violence and burnt Dr. Priestly's manse, scientific instruments and also a fine library. The charge was that he was un-English, whatever that is. At any rate Dr. Priestly, like myself, had to find shelter in America. But there are many people who would narrow down the term un-American until it meant very little more than the word un-English. It is in the play of these words that we find the real pussy-footing! The real weasel-words are the words "Preparedness" and "Americanism" and Nationalism!" True Americanism is more than a love for the land and its history—it means not for ourselves but for all mankind. Quite a number of people think they are patriotic when they are only idiotic. Every boy who loves fishing knows what sucker-bait is. Well the cry of Americanism is simply sucker-bait. It is especially useful at election time. Many at the present time who are shouting "Americanism" are really wanting "militarism and nationalism." They know full well that the whole militarist movement is rooted in a frank distrust of Democracy and its true mission

is to stamp it out. This brand of Americanism and Nationalism is but the capitalist and military way of giving small groups power over larger groups. It is anti-Democratic. Democracy breaks down narrow nationalism and leads us forth to Internationalism and Universalism.

Secretary Rational Press Assn.,
London.

Dear Sir:

Your letter to hand re the renewal of my annual subscription. To be candid (and you are at liberty to publish this letter in the Literary Guide, but I doubt the R. P. A. at this time has not enough rational and unprejudiced thought to do so) I find myself at a crisis in my thinking. The R. P. A. since the outbreak of the war disappoints and on ethical grounds I am puzzled to know whether to continue support. On that point indecision holds me. The same difficulty confronts me in connection with the Masonic Order and in fact the Unitarian Movement itself, although in the latter one has a free platform if a congregation can be found to accept all-round Liberalism. The three Movements already mentioned are or should be of International Cosmopolitan and Universal Vision. In a sentence—I refuse to have my Rationalism sectarianized through English Nationalism, although I am English and that on both sides of the family. Nationalism is but Sectarianism writ large. On the same grounds I refuse any form of Anglicized Unitarianism or for that matter Americanized either, although American ideals are nearer Universalism than any other Nation. The idea of an English Rationalist blowing the soul out of a German Rationalist or vice versa is revolting insanity. That a brother Freemason should plunge a bayonet into another brother because there happens to be a trench between them is unthinkable! That is Brotherhood cribbed, cabined and confined, with a literal vengeance. Leave these horrors to the orthodox Christians. A narrow nationalism and expediency have served their purpose in these matters for nearly 2,000 years. At least

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from the days when that royal scoundrel Constantine gave his patronage to the Christian movement and allied it to the state, and hence from that time on it has apologized for Militarism and War. I refuse to be an Englished Unitarian, or an Englished Freemason, or an Englished Rationalist. This decision is the result of hard facts and no amount of easuistry can alter it. If these movements cannot stand by their Ideals in a crisis they can at least remain silent and not become converts to propriety and opportunism, thus sacrificing their Ideals to an expedient policy of befit-the-time. Declarations, definitions and platforms may look very pretty on codes and cards but if they do not stand the test at a world crisis—well one is apt to get tired and cynical. The doubt is ever in mind as to whether any true Rationalist, Unitarian, or Freemason can sing National anthems or salute flags at all, with all due apologies to Dr. Stanton Coit. These Movements are the champions of Brotherhood and not Nationalism. To them there is or should be one mighty Patriotism into which all the silly little patriotisms is submerged. That the duped people headed by a few designing Nationalists, Militarists and Capitalists think differently is beside the mark—let such keep out of all Progressive Movements and away from the growing point of truth, for they do not profess to be the pioneers of a new civilization and a more rational order. All progressive thinkers today must necessarily be citizens of the world. They cannot be narrow Nationalists. For a State or Nation to have the power through politieians, diplomats and militarists to turn over many millions of Germans into my personal enemies at a word, is most irrational and I will none of it. It is as rational as a square circle and only an unprincipled juggler with words and ideas could succeed in doing so.

If the three organizations mentioned cannot alter things they can at least stand aloof and keep silent. If any member is conscripted by force he can stand against a wall and be shot for his love of truth and devotion to principles, and that is his place and the

only way he saves his honor. That is a real and not a bogus bravery! With all good wishes, I remain,

Fraternally yours,
JAMES H. G CHAPPLER.

P. S.—If you publish this in the "Literary Guide" and send me the copy I will remain a subscriber and remit M. O. on delivery.—J. C.

In reply I have just received a letter thanking me for my explanatory letter and saying:

"I thank you for the full and frank explanation contained in your letter of 10th ultimo. I venture to think we really do appreciate your position. The conductors of the "Literary Guide" and the bulk of the members of this Association loathe this War intensely, but they feel compelled to look upon it as a terrible necessity, entered into no doubt partly from a sentiment of honour, but equally from an instinct of self-preservation. If your attitude were adopted by the people and Government of this country, there would be nothing for it but to submit to Germany, whose designs have been shown to be a serious danger to us, a danger which could not be repelled, except by physical force.

"I am sorry to say the Editor cannot see his way to print your letter in the "Literary Guide". As the majority of the readers do not share your view it would only rouse controversy, which had better be avoided."

To this my reply is briefly this:

Berkely, Aug. 20, 1916.
Dear Editor:

The letter enclosed was received from London yesterday in answer to mine, and my challenge to it briefly is:

I. That all Progressive Movements that stand for Brotherhood without the word being circumscribed by limitations (or as the Rev. H. A. MacDonald trenchently said, "using the word Brotherhood as a joke") should have little to do "with the attitude adopted by the people and the state". These Movements are the pioneers of a new social order.

II. This war, like all others, becomes a "terrible necessity" and a

"matter of honor" and "self-preservation" on the part of the people, after a few designing diplomats have started it. What is Diplomacy but ingenious and artistic lying? That the Diplomats, coupled with members of the Compact of Commercial Greed are responsible for the war we all know, and also that the poor people will fight when thrown into the vortex of the war-hell in the spirit of self-preservation we also know alas—but it is poor reasoning to make "two blacks to make a white" or "two wrongs to make a right".

III. The right attitude in a crisis for these movements of Brotherhood and Universalism is to hold up the Ideals at all costs and if it cannot be done in the countries concerned, at least they should not "play to the gallery" but keep quiet. Amid the turmoil they can make more acute the international and democratic consciousness. They can safely denounce "Imperial Expansion" which is but a name to cover capitalist exploitation and financial operations for private gain. Instead of finding excuses for the war and trying to justify it, the better work would be to point out with tremendous energy that Civilization and Democracy are alike threatened by the war-god and attendant ruin and can be rescued only by the expressed will of the people—by the development of an International Democracy. This is a part of Rationalist thought and the substance of Unitarian Religion, too, when traced to the final analysis. But when we see the Rationalist and Unitarian papers of Boston and England defending the war and adding fuel to racial ill-will, besides defending the execution of the Poet Rebels of Ireland and the brutal savagery of hanging that heroic soul, Sir Roger Casement, well—we sigh and the heart bleeds!

IV. When we detect at the present crisis such a poor showing in London and Boston, where the headquarters of the Rationalist and Unitarian movements are, we wonder whether these are the right cities for such progressive organizations. Are they not too near to the old world of feuds and national hatreds? Would not San Francisco be

a better city for all modern and progressive movements? It stands at least midway between the old and the new. Besides, we have on the Pacific Coast the one clear voice in the world at the present juncture and he hardly could have been evolved in the suffocating air of Eastern conservatism—Dr. David Starr Jordan.

Fraternally yours,

JAS. H. G. CHAPPLER.

Why Fear?

"Why fear death? It is the most beautiful adventure in life."—The last words of Charles Frohman on the sinking Lusitania.

Why should I fear Death's call? Can there e'er be

In life more beautiful adventure, than
To re-embark upon that unknown sea—
That mystery from which Love summoned me—
Upon whose hither shore my life began?

So gently was I brought, that when Life laid
Me on Time's bosom I was not aware;
And when at length I knew that I was made
Like her who bore me, then no more afraid
Was I, lest Love should fail of tender care.

And when, with an instructed mind, I read
The law that Nature hath to me revealed,
I know His love will satisfy each need,
That Life's adventurous hope will find its need,
And every lacerated heart be healed.

And I have learned, He doeth all things well!
Yet Life, from its own incompleteness, holds
A need, instinctive, which it cannot tell,
Of future greeting for each last farewell,
Of happiness, united love enfolds.

All forms of life are endless. Each frail vase
Is emptied o'er and o'er—but filled again;
And never tangled is the wondrous maze
Of Nature's melodies through endless days—
And yet forever new and sweet to men.

Gleams hint that Life upon some future waits;
The worm cannot forecast the butterfly;
And yet the transformation but creates
Another stage in Nature's steps, which mates
Our own—and may Life's mystery untie.

The earth hath given me its honied store;
In its fair garden I have had my day;
Now, unknown lengthening vistas to explore,
I set my face unto that other shore,
And with this new adventure end the Play.

In Life's fair mansion I am but a guest;
And Life will bring fulfillment of the gleam!
I trust this last adventure is the best,
The crowning of a happiness unguessed,
The consummation of the poet's dream.

—JAMES TERRY WHITE.

My Religious Experience

(By Stephen Peebles.)

[A paper read before the Rocky Mountain Unitarian Conference at Denver, Colorado, in May, 1891.]

When I was about twenty years old it was my good fortune to become acquainted with and to secure for an intimate a man twice my age. I have often wondered since how he could even tolerate me, for I was not only very ignorant, I was even more conceited than boys usually are, besides having a habit of sneering most offensively at all things around me which did not quite accord with my views. But my friend did not seem to notice these faults, nor did he seem to realize that I was a boy, but always talked to me as he would to an equal. I wish that every boy of twenty might find a friend who would do as much for him as this man did for me. I wish that all men of forty would be as charitable and forbearing as he was, in all their relations with boys. He gave me my first clear idea of the meaning of the word "literature"; he talked to me of books and authors, and kept me reading above myself. And I, for my part, tried very hard to understand what I read that I might be able to talk intelligently with my friend. This was a good training for me and I became so accustomed to reading above my head that I have ever since found it most difficult to read a really inferior book or periodical.

My acquaintance with this man had lasted two or three years when one day he told me that he had some volumes of Theodore Parker's sermons which he would be glad to have me read. Now I did not wish to read Theodore Parker's sermons; I knew nothing about Unitarians,—the word "Unitarian" was a name applied to people so far out of the range of my interests that I had never taken pains to think of its signification; but I did know something of Universalists,—I knew that they formed a sub-division of that great mass of irreverent scoffers who were warring against the reputable churches and safe beliefs of the world, and I had been told that Theodore Parker

was a Universalist. I made some excuse for not taking the books, hoping that my friend would not mention it again. But he knew my needs much better than I did myself, and not long thereafter offered a second time to lend them to me, when, having no second excuse to offer for not taking them, I carried them home.

At this time my belief consisted of a simple acceptance of that which I had been told was the true doctrine; I had never thought of considering its reasonableness, and of course I was incapable of weighing the evidence adduced in support of its authority. My parents were Quakers and Quakers lay less stress on creed than other orthodox Protestant churches do; but I had been taught to regard the Bible as infallible, and not to doubt the certainty of a hell of unending misery for the wicked and a heaven of upholstery and confectionery equally durable for the good. I had myself formulated the "plan of salvation" from the few Methodist revival sermons I had listened to, supplemented by the reading of *Paradise Lost*; but my formula, from inability to understand what I had read and heard, was more like that of the early church than that which has been generally accepted since Anselm's time. The devil, I supposed, had in some way been shorn of his power by Christ's death. I had no true conception of the Trinity, my thought about the Father and Son being much like that of the early Unitarians, though I did not then know that this was not the most approved orthodoxy. And I have always regarded it as fortunate for me that I was never set to try to fathom that mystery whose depths no modern mind can sound of One which is three.

Many have to tell of long, hard struggles between the old faith and the new. Minot J. Savage says that it was three or four years after he read one of Dr. Bellows' sermons which first unsettled his mind before he acknowledged that he was converted. I have no such experience to narrate; I recollect no interval between the reading of one of Parker's sermons and the bursting forth of the light which shined round about me. Instantly there was

revealed unto me a new heaven and a new earth; and I could not be disobedient unto this heavenly vision. As I read the logic seemed perfect as Euclid's, his language such as I thought no other man could clothe his thoughts in; his "sweet reasonableness" took possession of me irresistibly. I read and re-read, and, after returning the books, I borrowed them again, and again read, copying long passages, reading to my neighbors, and pondering day and night on what had been revealed to me.

Most of you perhaps have been educated among Liberals; you have always known that you were God's children; you have always felt that God loves you, and you have thus escaped the harrowing fear that went with me through my childhood and early youth that I might be lost; but you have also missed the bounding joy I now felt. I doubt whether Paul rejoiced more in the liberty wherewith Christ had made him free, than I did in the liberty wherewith the same natural religion, coming to me through Theodore Parker had made me free. My spirit basked in the light and love that had come to me as my body basked in the genial sunshine and pure air of those pleasant southern Ohio hills where I then lived, and through my whole being I felt the joy of new life.

Some of you who have reached middle age may recollect that there was published in the Atlantic Monthly for February, 1867, a story, *How Mr. Frye Would Have Preached It*. I read this story then. The last time I read it was about six weeks ago to a lame boy, the son of one of my neighbors. How many times I had read it between the first and the last times I do not know, possibly once for each year that elapsed; but it is of the first reading I now wish to speak. I was so well pleased with the story that, having heard that its author, Edward Everett Hale, was a clergyman living in Boston, I wrote to him, saying in my letter that I would like very much to know how the man who wrote *How Mr. Frye Would Have Preached It* would himself preach it. In a few days I received through the mail Across Lots, published

by the American Unitarian Association. Thus I learned that there was an American Unitarian Association, and further, from a note on the back cover of this little pamphlet, that it would give freely its tracts to all who would apply. I wrote to the secretary, and in return received a package of tracts, which I read and then gave to my neighbors. This I continued to do for a long time. Whenever I got out of Unitarian literature I would address a letter to the secretary of the Association, whose name I did not then know, and he never failed to send me a generous supply. Once I recollect a package was broken in the mail pouch, the address became detached, and the postmaster, jumping to the conclusion that these pamphlets were intended to be distributed among the patrons of the office, made of that postoffice a real postoffice mission depot, and for some days my neighbors were as well supplied with religious literature as they were with patent medicine almanacs.

I lived for some years in a village in Western Iowa where there was a dying Congregational church. When they could no longer support a minister, the members for some time conducted reading services, one of their number being chosen each Sunday to read. One Sunday they asked me to read for them, and I read from our literature, and thereafter as long as these services were continued I was called upon to read more than any one else. Once I read John F. W. Ware's *The Party* and there was present a clergyman who had formerly been pastor of the church. After I had finished the reading, but before the close of the service, this man grasped my hand as I sat near him and asked, perhaps in violation of church etiquette, "Who wrote that?"

Seven years ago I settled in our grand "New Empire," as our newspapers style it, Western Colorado. There in a county larger with its then boundaries than the state of Connecticut I found that there was no church organization, no regular religious services. As soon as I got a house up I wrote again to Dr. Hale for some of his printed sermons, then I called my

neighbors together and they organized an orthodox Sunday school, but I read one of these sermons at each of our meetings and thus I began a work which, with some interruptions, has continued until this time, and of which I believe I am expected to speak on another occasion during these meetings.

Then there came into my life one of those dark days, a few of which I suppose come into all lives. I had been struggling with more than usual earnestness for a long time, really believing that the one object of my life was to become as selfishly good as I could, beating down my temptations and using every means at my command to reach a higher plane of life and thought, when suddenly I slipped and fell, not into immorality, but into my peculiar besetting sin, and almost instantly I found myself bruised and bleeding, and, as it appeared to me, far below where I had started so long before. I was in despair; it did not seem worth while to try any more, all further effort would be thrown away. But, just as Heber Frye whenever he got into a scrape went at once and as a matter of course to Harry Patrick for counsel and assistance, I wrote to Edward Everett Hale, my letter bearing to him that agonizing question which has been so often repeated, "What shall I do to be saved"? I do not know,—perhaps no one, not even himself does,—how he finds time for all his ordinary work to say nothing of such appeals as this of mine claiming his attention, but in a few weeks a reply came to my letter. He did not beat about the bush; he told me plainly just how selfish I was; he told me that God had work of more importance for me to do than that of worrying about the condition of my own little selfish soul; he told me that God expected of me nothing less than the bringing in of his kingdom in the neighborhood where I lived. "God is very good," he said, "He will take care of your soul." And I,—for the first time in my life I realized that this was all true, and this letter helped me to take a longer step forward than I had taken since I first read Theodore Parker so many years before.

And this man with a spiritual family whose members number thousands scattered all over the United States,—this clergyman, philanthropist, journalist, writer of books remembered my name and a year or two after this I received a circular letter from one of his Post Office Mission workers asking me if I did not wish to unite with them in their work. Of course I did wish to do so, and since that time I have never felt as I had done before that I was alone. I am now a member of a band of earnest workers. We are working for a definite end, and the sense of the Together gives me a feeling of confidence and security.

But in all this time I had never, so far as I know, looked upon the face of a member of a Unitarian church. A year ago I came to Denver; with some difficulty I found Unity church and Mr. Eliot at work in his study. Perhaps he will allow me to say that I was not seriously disappointed in the first Unitarian I met, nor in the first live Unitarian sermon I ever listened to which he preached the next day.

And now I trust that not one of you think that I am foolish enough to imagine that this sketch of my life has been worth listening to for what it is in itself. I do think it is worth listening to for what it teaches. Thousands of boys and girls are where I was twenty-five years ago; they are just as hungry for the bread of life as I was. Will we trust to accident that they shall be fed? We are doing a grand work with our literature, but we ought to be doing twice as much to-day, and ten years hence this work ought to be many times what it is now. I do not think I under-estimate the work of the pulpit; but in this age when we all read and do not all go to church, it seems to me that much of the great work of emancipating the people of this country from their bondage to creed into the glorious liberty wherewith Christ would make all men free must be done by the printed word. When our literature shall be found in every house, we may say with confidence what Thomas Jefferson said seventy years ago, "I trust that every young man now in this country may be

a Unitarian before he dies,"—not in church fellowship necessarily, but in his confidence in God and his love for his fellows; in his willingness to bear his brother's burdens, and to be a laborer together with God in the bringing in of his kingdom here on earth.

In Memoriam

Katherine Buffam Hathaway

On August 13th, at her home in Berkeley, Mrs. Katharine Hathaway, widow of the late Dr. Edmund V. Hathaway, passed away in her eighty-fourth year. She had been in declining health for some time, but death resulted from an attack of paralysis on the 11th from which she did not recover consciousness.

Mrs. Hathaway (Katherine Ann Buffum) was born in Providence, R. I., November 2, 1832, and was a member of one of the prominent old families of Rhode Island. Upon her marriage in 1852 to Dr. Hathaway, then a practicing physician of Providence, she came with her husband to San Francisco and that city remained their home until the removal of the family to Berkeley in 1897.

Dr. Hathaway had already been a citizen of San Francisco, a "Forty-niner," and a prominent member of the community in the early days. He was a member of the famous vigilance committee and otherwise active for the welfare of the city. He died highly respected in December, 1899.

Mrs. Hathaway was a woman of marked personality, of great force of character, and possessed of rare gifts of mind and heart. During her thirty-five years of residence in San Francisco she was very active in all that concerned the First Unitarian church. She was a friend of Thomas Starr King, and was very loyal and devoted to his successor, Horatio Stebbins. Her home in the then fashionable South Park was a center of activity and hospitality, and in any work of charity or helpfulness "the Hathaways" were always to be depended upon. When she removed to Berkeley she was greatly missed, but what the mother church

lost Berkeley gained. She became an interested member of the Unitarian church and active in club work. She was at one time president of the Town and Gown Club.

Mrs. Hathaway combined unusual intelligence with great kindness and vivacity. She was a spirited woman, always interested and interesting. She made many friends and held on to them. Full of years, she mercifully found release without a long period of helplessness and suffering. Her memory will always be as a fragrant flower.

Three children survive her: Mrs. Howard Stillman of Berkeley, Harry Rivers Hathaway of Vacaville and Mrs. George R. Greenleaf of San Jose. Nine grandchildren and a sister, Mrs. Mary R. Kimball, of Los Gatos, also survive.

The funeral services were conducted by Rev. H. E. B. Speight of Berkeley. It was a day of fitting beauty. The pleasant home, flower-decked and attractive, was filled with friends from far and near. Mr. Speight was tenderly sympathetic and comforting, and peace and serenity marked the last of earth to a good and well beloved woman.

Mrs. Washington Ayer

On August 19th, at Berkeley, Mrs. Washington Ayer was released from years of bravely borne suffering and ill health. For many years she was a faithful member of the First Unitarian Church of San Francisco. She was the widow of Dr. Washington Ayer, a well-known physician, and an efficient member of the Board of Education.

For several years she has lived in Berkeley, tenderly cared for by her only daughter, who survives her. The funeral was held at the beautiful Berkeley church, Mr. Speight conducting the services with tenderness and sympathy.

Plum Blossom.

In this Spring night
Of all pervading gray,
No ray of light
Reveals the plum-tree's spray,
But viewless to the skies
Its perfumes still arise.
—From the Kokinshu (Japanese, tenth century.)

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Freedom, Science, Democracy and the Church Ideal

If a man of modern mind could be set back into the middle ages and commissioned to make a "survey" of the Christian Church of that day, he would doubtless report that the outstanding needs were freedom, science and democracy.

The task of freedom, science and democracy in and out of the Church is not yet done. Let this be clearly and fully granted before turning to the ominous fact that there are those who realize that the Church needs freedom, science and democracy, but fail to realize that freedom, science and democracy need the Church. The true and deathless spirit of the Christian Church must interpret freedom, science and democracy, or the world is doomed,—freedom, science, democracy and all. The Spirit of the Beloved Community, animating and informing all true souls, must give final meaning to freedom, science and democracy. Freedom, science and democracy are not ends in themselves. They are important because or rather when they subserve the supreme end. The supreme end is the triumph of the essential Church Ideal. Freedom, science, and democracy, therefore, though admittedly important, admittedly indispensable, admittedly the most characteristic movements of the modern age, are not substitutes for that which they ought to serve,—they are not substitutes for the supreme Church Ideal.

We tried to imagine a man of modern mind making a survey of the mediaeval Church. Let us try to imagine what the best mind of that age might say to any one of us in the present day who is tempted to believe that freedom, science and democracy are adequate substitutes for the Church Ideal. Might he not fairly remind us that the mediaeval Church in spite of

its lack of freedom, science and democracy, did build up an organization that, in theory at least and largely in practice, transcended national and racial barriers and the barriers of social caste; that surmounted, crudely enough sometimes, the spatial and temporal drift; and made world-wide endeavor, no doubt from our point of view blunderingly enough, to sacramentalize our human experience and to redeem our human society? Might it not seem even to the modern mind that there was an element of truth in the questions our imaginary mediaeval mind might put? Might he not, for example, make amazed inquiry somewhat as follows: "Do you of the later age really believe that the essential Church Ideal would be fulfilled in the world if nothing more were done than to secure for every man political, ecclesiastical and economic freedom, to make every man a scientific thinker, and to establish the populace in full control? Do you really believe that it makes no difference what ideals dominate popular rule, to what end scientific thinking is directed, by what spiritual standards personal freedom is thought of as used or abused? Do you really believe that human happiness in its truest final meaning can be accounted for by freedom, science and democracy without the Church Ideal?"

If now we could imagine a third observer, one who united the best of the past with what we deem characteristically modern, could we not think of him as saying?: "By as much as the world has made gains in freedom, science and democracy, and by as much as the world still stands in need of indefinitely more freedom, science and democracy, by so much and infinitely more does the world stand in need of the Church Ideal and its realization in life."

Thus might a truly synthetic mind report. He would, I think, convince us that there is no substitute for the

essential Ideal of the Church, the Spirit of the Beloved Community of Earth and Heaven. He would, I think, try to show us that the blunders and crimes of the Church against which the victories of freedom, science and democracy have been partly won cannot ever be atoned for until the Church of Christ, possibly through blunders on both sides equally wasteful and tragic, shall have reconquered its rightfully supreme place.

W. G. E., Jr.

“Catholic, Yet Free”

(Contributed to this department by Rev. Harold E. B. Speight, Berkeley, California.)

There are two types among ministers of Unitarian and other free churches. There are those whose vision is very clear but limited. They are quick to discern “Unitarian opportunities”, and often display admirable zeal and ingenuity in making use of them. They see the good points of their own denominational activities so clearly that they can with absolute conviction set denominational interests first; as a matter of well-defined policy they often limit their vision of things beyond denominational barriers in the interest of concentrated action. None can deny that such men are responsible for most of our pioneer work; it is due to their efforts that a “denomination” has survived, and a denomination at its best serves the great purpose of banding men and women together to propagate teaching which is felt to be of vital interest to the world.

But human nature is such that the practical self-limitation of these apologists of one side (even though it be the “liberal” side) frequently results in sheer inability to recognize that there are other sides. Vision is thus not merely limited but atrophied. Those who protest, for example, against an orthodoxy whose motto is *extra ecclesia nulla salus* (“safety first”, so to speak) become so ardent in defense of the truths which have set them free that they in turn practically deny salvation to all who refuse their evangel.

There are those, on the other hand, who in their quest for Truth have seen that it is many-sided. They love free-

dom no less than their brethren the “denominationalists”—freedom to investigate those many facts of the single gem of truth; but they love truth so dearly that they do not feel free to present their vision of it exclusively in any one sweeping principle or indeed in any words at all. They see the errors in historic creeds; they are quite aware of the pagan associations of much time-honored ritual; they know, however, that words and the drama of ritual are but symbolic of a truth which must always transcend their definitions. And they feel a soul-kinship with those for whom the ancient formulas and ritual have been expressions of religious vitality. They are not so clear-sighted, perhaps, in discerning “the weak points in the citadel of orthodoxy”, but they are quick to see the vital things which unite in a common religious faith those within and without the pale of orthodoxy. They stand as free men gratefully acknowledging all the work of illumination by which others have aided in their emancipation, and they cheerfully accept the inner rewards which come to prophetic souls in place of the material rewards which conformity has to offer. But they look wistfully to “the rock whence they were hewn”. They keep alive the sense of continuity with a historic past and cherish much of the ritual and some of the phraseology which binds them into a living union with the goodly fellowship of the prophets, the glorious company of the apostles, and the noble army of martyrs.

* * * * *

I have before me the first few numbers of a small periodical emanating from a group of ministers in England who would ordinarily be called Unitarian. Ever since, a few years ago, Mr. Lloyd Thomas, now minister of the Old Meeting, Birmingham, published his book “*The Free Catholic Church*”, there has been a growing desire among a number of his fellow-ministers for an organization which should effectively promulgate the views he expressed. “*The Free Catholic*”, a modest monthly journal, at last appears and I understand that its publication is assured for some time to come. It takes a place in

the denominational organs and the religious press of more general appeal could not fill if they would. The object of the movement of which it is the organ is to further "a reconciliation and union of kindred spirits in a Catholicism which reverently accepts the heritage of history and tradition and the consolidating power of Christian institutions. It is aware that it can only do this "by recognizing the responsibility of the living present to treat these not as dead deposits and mechanical forms, but as ever-developing vehicles of a spirit that still speaks authoritatively to the modern mind".

Mr. Lloyd Thomas and his associates believe that "the Spirit of Christ is present in and through His church, and that there is an enduring need for a corporate, visible, and sacramental church life". They regard "moral and spiritual loyalty to Jesus Christ Himself, and to that beloved fellowship of souls who look to Him as the Way, the Truth, and the Life" as the truest test of Christian union. From this stand-point they appeal to "Modernists" in (or recently ejected from) the Roman church, "Broad churchmen" (in the Anglican church), "Liberal Christians" (in and out of the non-Episcopal bodies), and to all other kindred spirits "to unite sacrificially in abandoning their attachment to communities in which they are under the necessity of repeating creeds and forms of prayer, or of obeying conditions of doctrinal trust-deeds, which they repudiate in their writings or otherwise"; and they offer cooperation and fellowship in working for a Free Catholic Church. *The Free Catholic* for the months January to June contains essays in re-statement of vital theological conceptions and articles on the value of the ritual of the historic church by Mr. Lloyd Thomas and other ministers of Unitarian tradition, such as Revs. J. S. Burgess, H. H. Johnson, F. Heming Vaughan and W. Whittaker. But even more significant is the presence of articles from the pen of Signor Romolo Murri, well known Modernist priest excommunicated in 1909 by the late Pope), Professors Sir Henry Jones, Sonnenschein, and Frank

Granger, Rev. Canon Adderley and Rev. Dr. Orchard. Each of these men appeals to a wide circle of readers in some part of Britain and some are men of international influence. The temper of the periodical is all that could be wished and despite the conservative aloofness of many of the leaders of English Unitarian thought, it indicates and gives expression to a movement which is prophetic of great things to come. The war has increased, not lessened, the urgency of this earnest and able attempt to prepare a way for a church at once Free and Catholic, with the catholicity of broad, free minds, a church "wherein liberty of prophesying shall co-exist in an ordered worship with the due administration of the Sacraments". The authors do not expect an immediate response in the form of a new religious communion; they feel their work to be preparatory and subservient to a future reality for which even now they are willing to sacrifice denominational prominence. They are dealing with issues which will have to be faced by the avowedly liberal churches of this land so soon as our leaders are prepared to approach them without desire for denominational victory and in the interest of a Church of the Future in which shall never be heard the battle cries of warring sects but only the devotions of a worshiping Humanity and fearless prophecies of the Kingdom of God.

Bits of Wisdom

Character is wisely educated and well directed will.

Direction is worth as much as, or more than, energy.

The office of a leader is to set thoughts in motion.

War is not paid for in war time: the bill comes later.

If individuals improve, institutions will take care of themselves.

Easy things are seldom worth while, and easy money is a trial few can stand.

If a man does not know to what port he is steering, no wind is favorable to him.

Selected**Today's Challenge**

(By Samuel A. Eliot, D.D., President of the American Unitarian Association.)

There is a new note in our thought and speech today. No one of us can fail to hear and heed it. It is not merely the note of good cheer, of mutual congratulation over the real and prophetic achievements of the year that has just closed. It is the note of moral passion, of spiritual intensity,—the reply of open minds and alert consciences and responsive hearts to the challenge of these decisive days. I cannot but believe that this means that there really is in our churches that rising tide of enthusiasm, that enlarging power of generous loyalty, for which he have so long worked and prayed. I venture to hope that it marks a wholesome change in the temper and aim of our endeavor, a change in some measure at least from the ways of criticism to the ways of creation, from the exposing of other people's errors to the advancement of the truth, from a rather indolent dislike of the wrong to a zealous service of the right.

No church or fellowship of churches can succeed or deserve to succeed in these times of vast unrest and reconstruction if its message and spirit are not positive and penetrating. The call of the hour is now for enlarged vision, more resolute confidence, more of the courage of conviction, and then for a constructive, co-operative, cumulative endeavor, so large and so compelling as to arrest attention, to unify all our forces and activities, and to stir all our people with new enthusiasm. We desire the development of every church into a spiritual and social force in its own community, with a resultant impact of the life of our united fellowship upon the nation which will be a real and potent influence.

I want in these days to belong not to a merely respectable, sensible church, but to a church inspirational, a church militant, a church whose baptism is not the baptism of water, but of fire and the Holy Ghost. The besetting sins of our fellowship have been

provincialism, superficiality, self-complacency, the lack of discipline, the disunion of our forces, the dissipation of our energies. We have been safe from the faults of sectarianism, but we have been equally far from the merits of effectiveness. A dumb church, an unventuresome church, is a dying church.

In the great issues of truth and duty and loyalty that confront us in these days every man has to be counted. Neutrality may seem to be expedient, it may sometimes be excusable, but it can never be admirable. In the battles of right and wrong, of good and evil, of truth and falsehood, of freedom and tyranny, we have to take sides. If we try to be on both sides or on neither, we are inevitably counted on the wrong side. When Dante assigned the sinners to the successive circles of hell, he found no place for the neutral and the lukewarm. They were not fit for heaven and the fiends of the pit did not want their company.

How, then, are we of the free churches to meet the new occasions that now teach us new duties? Long have we tried to practice, for the advancement of our cause, the quiet contagions of good-will and daily faithfulness. Long have we sought the unpretentious service that shrinks from public gaze and ambitious expectations. We do not take back any of these convictions or persuasions. That is one side of the Christian impulse and method. I still believe that such influences will gradually and invisibly leaven the lump of hostility and indifference. I still recognize how blessed are the peacemakers and how persuasive is the influence of simple goodness and self-forgetting public-spirit; but, nevertheless, as I think of our immediate and urgent obligations, I find it more natural today to seek the more vivid imagery with which the Scriptures abound. I cannot but believe that certain of the events of the past year are prophecies of deep spiritual awakenings in our Fellowship. I turn, then, to metaphors under which the advent of the Holy Ghost is described in Holy Writ. It is spoken of as a rushing wind, that invisible energy that refreshes and impels; or it is the river of living water

that fertilizes and stimulates and that is indispensable to life; or it is the fire that kindles and enlightens and inflames. These powers are still ours today if we will but recognize and employ them. The wind of the spirit that bloweth where it listeth has not sunk into calm. The fires of sympathy and love have not ceased to blaze. The river of living water has not been lost in the thirsty sands of materialism. Still is the word of the Lord true: "I will pour out my Spirit upon all flesh: and your sons and daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams." Shall we not be assured that unless we claim for ourselves the baptism of the Holy Ghost and of fire our work can have no real significance or permanence? Anything, indeed, that we can bring of efficient organization, of eloquence, of diligence, of scholarship, of patient fidelity, may increase the brightness of the essential flame; but still it is true that the baptism of the Holy Spirit comes not through priests, or sacraments, or learning, or organization, but through the touch of living fire upon our lips and in our hearts. That is what will turn this torpid, often recreant, often futile, Christianity of ours into inspirational power. If we can become a church filled with the Holy Spirit, we shall become mighty for Christian work. We shall be saved from self-complacency and indifference. We shall discover the secrets of the effective life, and the Spirit itself will bear witness within our spirits that we are the children of God.

These are no days for the self-conscious, the hesitating, the passive, the faint-hearted. There can be no pallid and impotent neutrality in the battles of the spiritual world. Clear, sharp, and strong run the great lines of distinction between right and wrong. Good and evil stand out like black and white. There must be assured decision and resolute march. May it be our part, under the covenant of the law of liberty, to press forward toward the fulfillment of the promises in which not we but our children's children shall be blest. Through growing faith in

ourselves and those who shall come after us, faith in our mission and our cause, faith in the guidance of the Holy Spirit, we shall find our place as one company in the advancing armies of the Lord.

The Religion of Democracy

By Rev. Wm. L. Sullivan.

"The hour is not far distant when there will arise some one or two or twenty thousand to assert that it is part of the mission of America to give to the world a spiritually and religiously creative idea to crown the contribution which these States have already made to human history."

* * * *

"The religion of American cannot be always uttering itself in a two-fold language which involves a vital and fundamental contradiction. It cannot be forever saying, 'How splendid is humanity! How divine is man!' and yet relying upon a theology of his essential or partial depravity, of his substitutionary merit, of his vicarious introduction to the divine presence. It cannot be always uttering language in which there is a contradiction so pathetic and so plain."

* * * *

"We affirm that the Eternal's chief work is not in those globes of incandescent gas that fill the gulfs of space: the Eternal's chief work is in the human heart. Marred by no essential evil, depraved by no incurable wrong, the essential work of God is within, and the primary responsibility is to keep it God's."

* * * *

"Democracy has a borrowed religion—with all respect we say it, but with all conviction likewise that we must say it—a borrowed and alien religion in many of its elements, in many of its traditional factors. It will create its own. The creation, when it comes, I conceive to be substantially, essentially, that gospel of the free and yet worshiping spirit which has been committed to our care. There it is. We may not be the instruments and agencies of spreading it; others may; if we are unworthy others will. But there is the opportunity, there is the future."

Memorial Day in Japan

On May 30, the Americans of Yokohama and Tokyo observed Memorial Day at the Gaiety Theatre in Tokyo. The Japan Advertiser of the following day reported in full what it characterizes as "an exceptionally able address" by Dr. Clay MacCauley.

The theatre was most effectively decorated with American flags which covered completely the back of the stage and lined the entire balcony. On either side of the stage were large banks of flowers.

Mr. G. H. Seidmore, United States Consul-General, presided at the services.

Choosing for his theme "The Measure of the True American", Dr. Clay MacCauley, himself a veteran of the Civil War, portrayed vividly the spirit that actuates Americans everywhere in the annual observance of Memorial Day. By tracing in a very interesting manner the events leading up to the birth of the American nation, the struggles and growth of the Union, and by a logical interpretation of these historical events, he impressed every member of his audience with the true meaning of national loyalty and patriotism among Americans and the ideal for which Americans stand. It was the renewal of allegiance to this ideal, he emphasized, which characterizes the Decoration Day services observed annually now by citizens of the United States. In concluding he declared there never was a time when there was a need among Americans for a truer patriotic sense than today and he asserted that in the present great strife among the nations of Europe every individual should show his sympathy to the belligerents who were fighting for the cause of political freedom and the same principles in which America believes. It was an address which disclosed the deep thought and study that had been given to the subject and doubtless few audiences have been more deeply impressed than the one which heard Dr. MacCauley yesterday afternoon.

Following the address "My Country, 'Tis of Thee" was sung and Benedic-

tion was pronounced. The orchestra played the National Anthem and the services were closed by the sounding of "Taps".

The address filled a broadside of the paper. It traced very lucidly the growth of self-government from the beginning, and its development in America, up to present time, and setting forth a high conception of "The Measure of the True American", which was the theme of his address.

The concluding portion of his address has to do with present conditions and deserves careful consideration.

The greatest international conflict, the conflict, probably the most portentous in its effects near and remote, that has ever arisen among mankind is now being waged in many lands. I must, therefore, ask what are we to expect of every true American in his bearing towards this stupendous conflict. I have made answer for myself. Our Nation may not be forced to become an active participant in the struggle; but I believe that not only may, but that every true American should, give his sympathy and his best wishes to any participants in this conflict who, he is convinced, are struggling for the preservation and the furtherance of personal and political liberty. Indeed, there is much, I think, that obliges even our national Government to show goodwill to any nationality endangered in the struggle, whose object is politically akin to that of America. It is to be remembered that, in the days when the Hungarian patriots, in 1850, were seeking political freedom, and the Austrian Government protested to our nation's Administration that the American people were violating neutrality by giving Louis Kossuth a helpful hearing, Daniel Webster, then Secretary of State, declined to entertain the protest, declaring that "it is the right of Americans to give sympathy to any people struggling for a Constitution like our own."

And further, I am persuaded that the true American should never hesitate to help in suppressing whatever attempts he might see, made by alien hands while under the protection of American hospitality, to betray America by

giving aid and comfort to any foes of personal and political freedom. More than all, do I believe that no man has a right to claim American citizenship and at the same time reserve and exercise allegiance to any foreign potentate or nation whose dominant principles and acts are antagonistic to the measure of the true American. Every American citizen is the pledged lover of human liberty, individual and collective; he is devoted to upholding the ideals of a democratic State. So, just in the measure that he swerves from fidelity to this sacred obligation he is recreant to his trust.

Let us all, then, seek to bear ourselves as becometh the memory of the men who, through past centuries of trial, danger and devotion even unto death, wrought for civil freedom as the birthright of man. Failing in this, our offering today of these fragrant symbols of remembrance at the graves of the Natoins honored dead in yonder cemetery would be but a hollow mockery. They, with the great hosts of other times, who died for freedom's cause, have made possible for the world the self-government that is the ideal of American Democracy; and long after all the personal mourners of their deaths shall have themselves passed away they will be so remembered by mankind. But the best memorial Americans can give of these heroic dead is earnest personal consecration to the perpetuation of the ideal for which they died.

Soon after the close of the American Civil War, I wrote these words:—"The Empire of the people is now for the first time really brought to mankind. It is the last, best gift of the Ruler of Nations to Humanity. It is the Empire of Popular Liberty, armed with Popular Law. If we are but faithful to it, nothing can bound its sway but the limits of the world."

The books which help you most are those which make you think most. The hardest way of learning is by easy reading; but a great book, that comes from a great thinker—it is a ship of thought, deep freighted with truth and with beauty.—Theodore Parker.

From the Churches

BERKELEY.—Services were resumed August 1st and congregations have been encouraging. The month of September will be marked by a series of interesting events. The twenty-fifth anniversary of the society will be celebrated on the first Sunday of the month. Mr. Speight will preach in the morning on "Looking Forward" and in the evening Rev. William L. Sullivan will speak, probably on "A Religion for Modern Men." On Friday evening, September 1st, Mr. Speight will speak at the First Church, San Francisco, and Mr. Dutton will preach in the Berkeley church on "A Transfigured Church." On Monday, the 4th, there will be a church supper and a 25th anniversary meeting presided over by Prof. Wm. Carey Jones.

EUGENE, ORE.—It is vacation time but we had a large attendance and an excellent meeting on Sunday, Aug. 20th, at the summer home of Mrs. Bancroft at College Crest, a suburb of Eugene. There was a basket dinner and a social reunion, and Rev. Stephen Peebles, our constant friend, gave us helpful and inspiring thoughts. We are looking forward to the coming of Mr. Sullivan, and arranging for the installation of Rev. Andrew Fish, who is soon expected to arrive.

SAN FRANCISCO.—Mr. Dutton came back refreshed and full of courage and hope. His sermon on August 6 treated of the "Spiritual Outlook", and breathed a deep-seated trust in better things to come. On the following Sunday he spoke of the by-product of religion, and showed that about all of the virtues and graces that we make the ends of effort, and so fail of attaining, are simply the by-products of the gospel of good will. On the 20th he made a very effective use of the text that tells of the treasures of the darkness, the hidden things that are brought to light. The inner riches of life, the things that are hidden in the future, the unnoted nobility of common lives, the faithfulness and character that the world hears nothing of—they are what makes life rich and full.

The Men's Club had a very enjoyable meeting on the evening of the 17th. About forty sat down to the church dinner cooked served, not by worn-out women, but by the versatile sexton and his Japanese coadjutors. The social features as well as the gastronomic were enjoyed. The speaker of the evening was Mr. Stern of the Highway Commission, who proved both clever and convincing. He is in the first place an enthusiast; well-informed on every feature of his subject, with a memory holding every detail of cost and every item of results accomplished, he has an array of facts that he uses with skill to substantiate his profound belief in the value of good roads, and then he has a large fund of humor and a very piquant and attractive manner of speaking. He interested all all the time, and he forced home his plea so strongly that no doubt remained either as to the value and importance of good roads or that our Commission has made a very remarkable record, and may be safely entrusted with \$15,000,000 to complete the work they have in hand.

September, set apart for a Month of Awakening, begins with activity that indicates a good beginning of the process. On the evening of the first day a Friday evening service in preparation for Mr. Sullivan's Sunday morning service will be conducted by Rev. H. E. B. Speight, who will speak on "Going Forward." Sunday morning Mr. Sullivan will preach on "A Religion for Modern Men"; at 6.45 there will be the initial meeting of young people, looking to the organization of a Young People's Union; at 8 the evening services will be resumed, followed by an Open Forum in the church parlor.

In addition to this, Rev. Clarence Reed will begin at 10.15 a course in Comparative Religion. Mr. Reed has assumed charge of the Adult Bible Class, so long conducted by Mr. Horace Davis.

On the afternoon of the 14th Brother Leo, before the Channing Auxiliary, will speak on "The Bible as Literature".

"To know—

Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without."

Sparks

Jasper: "Many a wise word is spoken in jest." Jumpuppe: "Yes; but they can't compare with the number of foolish ones that are spoken in earnest."—Life.

Grad—This university certainly takes an interest in a fellow, doesn't it? Tad—How's that? Grad—Well, I read that they will be very glad to hear of the death of any of their alumni.—Siren.

"You advertised as a chauffeurette-maid." "Yes, madam." "What were your duties at your last place?" "I drove and cleaned the cars single-handed." "And as maid?" "I took by lady apart at night and assembled her in the morning, madam."—Punch.

"So you went to church last Sunday?" asked the doubtful one. "Then, to prove it, what was the text?" "The text was, 'He giveth his beloved sleep.'" "You're all right. How many of the congregation were there?" "All the beloved, it seemed to me."—Puck.

Two ladies—each with her child—visited the Chicago Art Museum. As they passed the "Winged Victory" the little boy exclaimed, "Hub! She ain't got no head." "Sh!" the horrified little girl replied. "That's Art—she don't need none!"—Harper's Magazine.

One of our boys wrote the following terse narrative about Elijah: "There was a man named Elijah. He had some bears and lived in a cave. Some boys tormented him. He said: 'If you keep on throwing stones at me I'll turn the bears on you and they'll eat you up.' And they did and he did and the bears did."—Southern Cross (Buenos Aires).

A bashful young Scot had no courage to speak for himself. At last one Sabbath night he said, "Jane, do you ken I were here Monday night?" "Aye." "And I were here Wednesday and Thursday?" "Aye." "And once more on Friday and again last night?" "So you were." "And here I am tonight." "Yes." Finally, in desperation, "Woman, do you no smell a rat?"—Rural New Yorker.

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Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, benificent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

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The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

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In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

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Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

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Character, truth, love and faith. These are the four walls that enclose the kingdom of heaven. Outside of them who would choose to dwell? Lay up for yourselves goodness, truth, love and faith, because they are what is most excellent in life, the abiding elements of manhood and womanhood, which alone give dignity and worth to the other just pursuits of life. There are other treasures in life that are worthy and desirable. Seek them, too, so far as you can do so at no sacrifice of these more weighty treasures of the life eternal. Provide yourselves with worldly comforts, sunny days, and success in the way of business just so fast as you can base these things on goodness, truth, love and faith, *and no faster*, for 'tis with those permanent and grander gains that clear conscience and solid happiness enter in to rule your life, nor is abiding peace to be otherwise attained.

—CHARLES E. ST. JOHN.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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My Creed

I would be true, for there are those who trust me;

I would be pure, for there are those who care.

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

I would be friend to all—the foe, the friendless; I would be giving, and forget the gift.

I would be humble, for I know my weakness;

I would look up—and love, and laugh, and lift.

—H. A. WALTER.

Editorial

It is sometimes asked by Unitarians, and sometimes by others, what need there is of Unitarian churches any longer, inasmuch as the other churches have so much changed their teaching that the original protests of Unitarianism are no longer called for. A concrete answer to the question is furnished in the history of the Berkeley church, which has just completed its twenty-fifth year. The Berkeley church was founded long after the general controversy between Unitarians and Orthodoxy had subsided; and it has lived its life in a community where there has been little excuse for stirring up local doctrinal controversy afresh; for the leaders of its neighbor churches have with rare exceptions been such broad-minded, large-hearted men as might be expected in a University community. The whole quarter-century of the Berkeley church has therefore been marked by positive and constructive effort rather than by attack or defense against other forms of faith. This does not mean that there has ever been any equivocation or wavering in the teaching of the pulpit, or in the hearts of the members. There has at no time been any doubt as to what position the church held, and the teaching of the pulpit has been steadily consistent with the most liberal interpretation of religious truth. But there have again and again been months together when a stranger in the church would not have found it easy to tell with certainty, from anything suggested from the pulpit, to what variety of Christian faith this congregation adhered. That is to say, this church has for twenty-five

years been able to do a strong, wholesome, and useful work in the community with little reference to controverted questions, but with much reference to the large and fundamental principles of Christian thinking and living. It has done its share in the general molding of the higher life of Berkeley; and it has on its free foundation served the needs of its own members better than other churches could have done. Has it had no real excuse for being, because it has not been obliged to carry on a running fight of protest and controversy with other forms of faith? As well might the pioneer say that he had no longer any excuse for living, because the Indians he once had to fight have now grown peaceable, and the forests he once found have now become tilled fields. In the one case as in the other, the real work of existence can only then be best done when the battle against hindrance has been won, and the arts of peace can be pursued without interruption.

For what is the purpose of a church in the world? Is it not simply to advance the Kingdom of God, to make men more righteous and society more Christian? Can not a church of the Unitarian faith serve this purpose as well as any other; and has it not therefore as good an excuse for being as any other? Can it not, in fact, serve this purpose best of all when it is absolved from the disagreeable need of religious controversy, and may devote itself altogether to the main object for which churches exist? So that instead of the occupation of a liberal church being gone, when other churches have also become liberal, the truth is that it is then for the first time able to devote itself wholly to its most important occupation.

But, unfortunately, it is only in a few scores of favored localities that this millennium has yet arrived. In many and many cities a Unitarian church has to defend itself more or less steadily against attacks or serious misunderstandings; and in some cases even to turn the defence into vigorous attack in order to secure itself standing room. Fortunate is it if the polemic spirit and method are laid aside as soon as ever conditions allow; most fortunate of all, if, as at Berkeley, they are never called into being.

E. M. W.

Instances multiply of how readily difficulties vanish before determined will, and that we can do almost anything that we feel we must do. The Dominion of Canada in 1912 and 1913 seemed in a hopeless state. Trade was stagnant, the lack of completion of railroads and consequent loss of transportation facilities caused the abandonment of homesteads; there was much unemployment, credit was impaired, and it seemed impossible to avoid bankruptcy.

When the war broke out in 1914 calamity seemed certain, and for a time there was despair, then came the awakening. The Empire was threatened and a great sense of loyalty and responsibility stirred the people. They responded to the obligation. Canada forgot itself and turning from worry went to work. It set out to raise three things: crops, money, and an army. Being sufficiently determined, it succeeded wonderfully in each particular. Its crops exceeded by \$300,000,000 any it had ever harvested. The people over-subscribed a British loan of \$100,000,000 to meet war expenses. Its bankers raised a like amount for munitions, and a war tax has been cheerfully met. It has provided for soldiers' pay and for

liberal pensions. It has 350,000 men at the front and 150,000 soon to follow. In the meantime industry is humming, construction is proceeding, trade is swelling. Canadian credit was never so good. It is shown that Canada did not suspect its strength, nor appreciate its resources until this great demand, this seemingly crushing call aroused the dormant will and stirred the depths of feeling. When it was awake weak fears of bankruptcy gave way to a realization of wealth and power it had not dreamed of, and aroused purpose found a way hidden to eyes that were dull from lack of motive.

Is not this simply the story of many a life writ large in these days of great happenings? Are there not numberless human Canadas, dominated by weak fears, slumbering from insufficiency of motive, almost bankrupt from palsied inaction, who, if stirred to the depths and shook out of selfishness, could summon unsuspected power and achieve great ends?

Those who bind their volumes or read the title page carefully will notice that this number completes volume 25 of the Pacific Unitarian. Too much should not be made of longevity. Length of life is of small importance in comparison with such dimensions as breadth, depth and height. But at least we may be congratulated on being alive. One pays the price for even the chance to live nobly. It has not been easy to provide for bodily wants, but in some way it has been done, and that without very largely subsisting on charity. A live pauper may be of doubtful value, and shows poor taste in boasting of existence that he owes to others. In one sense our life has been independent. We have accepted voluntary contributions from those who felt that

what they gave was a good investment, and have felt the responsibility of an agent entrusted with the disbursement of funds, but it is a matter of gratitude, that every dollar expended has been for the cost of production and that the editor has been able to give his time as a free-will offering.

The way has been clouded at times, and publication has been persisted in against the advice of the prudent and discreet. Not long ago the close of the quarter century of effort was plead for, and seemed doubtful of being reached, but now that it has come hope and faith beckon on. Ease and comfort are by no means assured. Struggle must continue, and self-support, the final test of success and security, seems far off, but there are gleams of light, and defeat will not be accepted till it is forced. If the Pacific Unitarian is worth while it must find support. If it is not it can be made so. That it has won even a meagre life is testimony of appreciation beyond any desserts we can claim, and many touching instances of approval and regard have cheered the doubting heart in the long journey. And as the future is faced there is ground for hope in the increasing interest being shown by those who can do much to make it more deserving. The load is being divided and shoulders broad and strong are relieving the overburdened editor. The Department on Constructive Religious Ideals, under the charge of Rev. Wm. G. Eliot, Jr., has added a feature of wide interest. Such a contribution as Mr. Allen's in this number greatly augments its value. With this number two new departments are added. One, the Pacific Coast Conference Department, will be conducted by its energetic and capable secretary; the other will represent and serve the Pacific Unitarian School for the Minis-

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try. Others are contemplated, broadening the scope and increasing the usefulness of the paper.

In announcing our 25th anniversary, we wish to intimate that we have no delicacy that interposes objections to gifts of silver of any form or size. We are in a thoroughly receptive mood and if congratulations are expressed in terms of checks we have no fear of death from heart failure at the surprise of finding that receipts enable us to cancel all money obligations.

Whatever may be thought of the business sagacity of a man who pays in advance for ten years' subscription for the Pacific Unitarian, he is entitled to first rank as a loyal supporter and an exemplar of sublime faith. When he assigns as a reason that he doesn't like to be bothered with sending it every year a grave suspicion arises that he is not telling all the truth.

The month of September has been specially marked in the annals of our church history by the visit of Rev. William L. Sullivan, and no apology is called for for devoting a considerable space of this issue to reporting it. In every respect it has been an important and noteworthy event. Its inception was wise and the sacrifice and expenditure involved seem fully justified by results. His reception everywhere was gratifying, and his presence and his message have quickened, broadened and inspired. C. A. M.

An Inference

[For the Pacific Unitarian]

The sender of the air-sped message, who,
While the ship sinks, to his one trust is true,
Knows—standing there between earth and sky—
That, though perchance he may unanswered die,
The *power to call*, is surely that somewhere
Within the vibrant spaces of the air
Is answering power! Is here perhaps a word
To help our faith? *We are*—and therefore—
God?

—HENRIETTA R. ELIOT.

Notes

San Diego is conducting a 12-day campaign to raise \$200,000 for a Mercy Hospital. Rev. Howard B. Bard, on behalf of his congregation, has offered to endow a free bed.

Richard Warner Borst, formerly of Eugene and later of Fresno, is conducting the department of history in the Sacramento High school, and still writes good verse, by which we are occasionally favored.

The Anniversary Sermon at Meadville was preached on September 20th by Rev. Eugene R. Shippen of Detroit, Michigan. The seventy-second commencement took place on the 21st, the address being made by Professor Kiropp Lake, D. D. of Harvard University.

Rev. William L. Sullivan preached at Spokane on Sept. 24th, speaking at the Clemmer theatre in the morning on "Religion for Modern Men" and in the evening in the Lewis and Clark Auditorium on "Triumphant Personality."

Rev. Christopher Ruess of Fresno, while conducting a morning service each week in his own church, will hold a monthly evening service at Hanford, Reedley, Dinuba and Clovis. If desired, a week-day service will be held at any point it may be arranged for.

Mr. and Mrs. Baker have been warmly welcomed at Santa Ana. On Friday, the 8th, a formal reception at the church was given, to which were invited twenty-four ministers or church representatives of the well-equipped city. To this the Episcopal and the Congregationalist, and a retired Congregationalist, responded by cordially coming. A pleasant evening followed. On the 13th sixteen of the ladies of the Alliance surprised the new minister and his new wife with a shower of preserves, jams and jellies guaranteed to last through the winter.

The Unitarian Social Club of Long Beach was pleasantly entertained on the evening of September 21st at the recently purchased bungalow home of

Rev. and Mrs. Francis Watry, at 2128 Locust avenue.

The Rev. E. Stanton Hodgin of Los Angeles and Mrs. Hodgin have returned from a six-week vacation trip among the California mountains. Accompanied by friends they motored leisurely northward over the picturesque Tejon route, through Bakersfield and Porterville and climbed the Sierras to the giant forests in the Sequoia national park at an altitude of near 7000 feet.

There they passed a delightful month in rest and recreation among the wonderful redwood trees. Visiting various points of interest by means of the many mountain trails and studying the wonderful forests, wild flowers and marvelous geological formations the month passed profitably. On the return trip they crossed the valley to the coast ranges and made their way homeward.

Services were resumed on Sept. 17.

Miss Helen Kreps, honor graduate of Stanford University in the class of 1914, has registered at the Pacific Unitarian Seminary of Berkeley and will study three years for the ministry. Miss Kreps is the only woman in the state of California who has entered a theological school.

Here is the way she expresses the ideals that led her to the step:

The church today, she said, must make it worth while for its members to attend. It must hold forth ideals and principles which appeal to the modern conscience. It must clothe the fundamental truths and beauties of religion in up to date raiment. People can not now be expected to attend services merely because their parents did. They must go because they get something which makes life richer or better. I think that a woman in the ministry can exert a powerful influence of good, not only on the members of her own sex, but on the entire congregation. But she must be mentally equipped.

The tenth year of the pastorate of Rev. William Day Simonds of Oakland was inaugurated by a pleasant banquet at the church under the management of the Woman's Alliance on Sept. 12th. Among the addresses were

words of welcome by Fisk M. Ray, "Memories of the Past—Hopes for the Future," by Colonel John P. Irish, and "Shaking Hands Across Denominational Fences," by Rev. George W. White.

The Santa Barbara church resumed service on September 3rd. Mr. Goodridge preached on "The Plain Path of Duty." His Woman's Alliance have lately printed his sermon on "As Others See Us".

Rev. Arthur B. Heeb of Stockton on Sept. 10th preached a striking sermon on "Telling the Time in Religion."

"Travelers crossing the continent with difficulty keep their watches corrected," he said. "At certain points the railroads have agreed on turning the clock either forward or backward to make allowance for the speed traveled. Our watches show us how fast we are going. So it is with all progress. Progress calls for readjustment in proportion to the rate of speed or distance traveled.

"Seeing the many different religious sects a man from Mars would not know what to make of it. As Rev. Minot Savage has said, they seem like men, with watches differing, yet each insisting that he has the right time. Certainly the redemptive theories of orthodoxy tell of the time that is past. The Genesis story of the Garden of Eden, the fall of man, his redemption by Christ as God are part of the old Ptolemaic theory of the universe. Evolution and a new world view have forced a reconsideration of the offices of Jesus in the minds of thinking people.

Jesus as a mediator for us before a wrathful God has no meaning. Righteousness becomes a higher attribute of God than wrathfulness. Not miracle but immutable law make for moral earnestness in religion. Orthodoxy has organized itself around a creed which tells only of the time past. Not creeds, but human needs tell the correct time."

Rev. Howard B. Bard holds in respect the spirit of James Whitecomb Riley and believes that his message is distinctly religious in essence. In his sermon on September 10th he announced his subject as "The Religion

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of James Whitcomb Riley", and read a number of his poems to enforce his conclusions.

"Is Life a Battle?" was the subject of the first after vacation sermon of Rev. E. Stanton Hodgin of Los Angeles. He said in part:

"We are not to accept life as necessarily a warfare. No matter what life may have been in the past, it must not be primarily a battle in the future. That element of warfare will no doubt be present for many generations, but it must be reduced to a subordinate place. I believe as much as I believe anything that the command has been issued to the twentieth century to cast out the God of Battles from our pantheon or all the other divinities must be cast out and Mars only be served and worshipped. Mars will soon demand all or nothing."

"The primary law of the progressive life is not combat, but co-operation. Everything that has ever been achieved in the world has been by co-operation and unity. No matter how much warfare gathered around it, that has all been secondary and incidental. Achievement was in spite of the combat, not because of it. We must found our faith on this basis of co-operation and unity, not on combat.

"The real weapons of warfare are not swords and cannon and submarines, but the feelings we harbor in our hearts. Hatred, envy, jealousy and covetousness are the potentialities of war. Until our own hearts are purified of these, we can do very little toward casting Mars out of international pantheon.

"As we see clearly that what God requires of us is 'to do justly, to love mercy and walk humbly,' 'to love our neighbor as ourselves' in our business life as well as in our family life, then are we 'beating our swords into plowshares and hastening the day when 'nation shall no longer lift up sword against nation, neither shall they learn war any more.'"

Persistence is the key to accomplishment. It is not enough to know how to do a thing, or to intend to do it.

Delays are dangerous, and postponements harm when all is ready. If you are right strike when you are hot.

Events

Unitarian Club of California

On Thursday, Sept. 7th, the Unitarian Club of California held its annual ladies' night at the Fairmont Hotel, over 100 members and guests being present. It was in the nature of a reception to Rev. William L. Sullivan of All Souls church, and of Mrs. Sullivan, who accompanied him on his missionary journey to the Pacific.

Prof. William F. Bade, of the Congregational School for the Ministry, was asked to extend a welcome to Mr. Sullivan, and it was very cordial and generous. He had known of and admired him for a long time, but the pleasure of meeting him had been reserved for the evening.

Rev. H. E. B. Speight was called upon to add his tribute of satisfaction and made a very pleasant impression. A very recent Californian, he proved his interest by telling the story of the coming and the achievements, a hundred years ago, of the great botanist who made our flora known to mankind.

Mr. Sullivan was in a happy vein and showed himself deeply touched by the warmth of his welcome. He felt it would be quite impossible to live up to what the Pacific Coast had been led to expect of him. He had protested against unwarranted commendation, but utterly in vain. He was delighted to be in California, and was deeply grateful for the courtesy and kindness he met on every hand.

He had been asked to speak on "False Loyalties and True," and in an address of great beauty of form, set forth lofty ideals, discriminating clearly between the two. Loyalty is a virtue when it is directed to ends that conscience clearly approves.

The assumption that for a state or a church we are justified in doing what individually we know is not right is not to be tolerated. Our loyalty must be to truth. The state cannot do wrong to gain its ends. The counsels of Machiavelli no prince could afford to follow, and surely no church could be helped by doing wrong or injustice for any purpose whatever. Integrity must be preserved or all is lost.

Twenty-fifth Anniversary, Berkeley Church

The anniversary dinner, one of the series of events in the celebration of the twenty-fifth anniversary of the founding of the First Unitarian church, held Monday, Sept. 4, in Unity hall, was declared to be the most successful social gathering in the history of the church.

One of the most pleasing features of the affair occurred at the close of the dinner when a birthday cake with twenty-five lighted candles was brought in, and the pastor, Rev. H. E. B. Speight, called the earliest roll of the church, twenty-five among those present responding, coming forward and blowing out one candle each.

Two of this number, Mrs. R. P. Thomas, La Loma House, and J. L. Scotchler, were the only members of the first group of thirty-two persons who on July 12, 1891, signed the roll, who were present at the anniversary dinner. Following this ceremony, the pastor then called the roll backward of recent members, most of whom have joined the church during the present ministry, and these came forward and relighted the candles.

Professor William Carey Jones, chairman of the board of trustees, presided, and called upon Rev. E. B. Payne, first minister of the church, and previously in the seventies first minister of the First Congregational church, who gave a brief address. J. L. Scotchler, a member of the first board of trustees, spoke in reminiscent vein of the spirit which had animated the founders of the church. Local clergymen who were present were Rev. Dr. Parsons, Rector of St. Marks, Rev. J. A. B. Fry and Rev. H. J. Loken. Rev. R. C. Brooks, Rev. G. G. Eldredge and Rev. D. A. Pitt sent apologies for absence and congratulatory messages.

Dr. Parsons made a most happy speech which was received with enthusiasm. Greetings were brought from Unitarian churches around the bay by Rev. Wm. Day Simonds, Oakland, and Rev. C. S. S. Dutton, San Francisco. President Wilbur, of the Unitarian

School for the Ministry, Rev. Dr. Hosmer, minister-emeritus, and Rev. H. E. B. Speight, minister, also spoke. During the evening a letter was read from Rev. J. H. Lathrop, Brooklyn, N. Y., formerly minister of the church.

By a vote of the meeting the proposed transfer of Unity Hall to the church corporation was unanimously approved and J. Conklin Brown was cordially thanked for his untiring efforts on behalf of Unity Hall since its beginning, over ten years ago.

A committee of the women's auxiliary served dinner and the capacity of the hall and adjoining rooms was taxed to the utmost. Two hundred and fifty guests sat down to dinner and a number of others who had not accepted the invitation in time to secure seats came for the subsequent proceedings.

The special anniversary services on Friday and Sunday were very fully attended.

Installation at Eugene

On Sunday morning, Sept. 17th, Rev. Andrew Fish, the latest product of the Pacific School for the Ministry, was installed as minister of the church at Eugene. It was a pleasant morning and the little church was tastefully decorated with vines and flowers, and more important still it was filled with cheerful people. For a somewhat remote point there was quite a gathering of participating clergymen. The Invocation and Scripture reading was allotted to Rev. Edward Day, the sermon was preached by Rev. William L. Sullivan of New York, the charge to the minister and the Right Hand of Fellowship were given by Rev. Stephen Peebles, minister emeritus of the church, and the charge to the people was given by Field Secretary Murdock. The installed minister pronounced the benediction.

The preaching spirit was one of hope and confidence. The sermon by Mr. Sullivan was listened to with profound attention. It set forth a high ideal of what a church should stand for and of the complete religion that man needs to satisfy his wants. We need to nourish a passion for righteousness, and to grow toward God day by day as we strive to do His will.

Installation at Richmond

The Unitarian Church at Richmond resumed its work on the first Sunday in September, with Mr. Frank Kennell of Berkeley as minister. On the first Sunday in October the minister was formally installed. The Reverend Earl Morse Wilbur, president of the Pacific Unitarian School for the Ministry, preached the installation sermon. Prof. Wm. S. Morgan delivered the charge to the minister. The service of worship was conducted by Mr. E. M. Burke of Berkeley. It was a beautiful and impressive service and a good congregation was present.

On September 24th the Sunday School celebrated its first birthday with a little birthday party. The children were very much surprised and delighted when a birthday cake with one candle in the center was set before them. The birthday of the Sunday School was made the occasion for formally receiving into the school several new children. On its birthday the enrollment was fifty per cent larger than at the close of the school year last June.

The congregation of the Richmond church feel very proud of what has been done in the past year. In the face of many discouragements and some seemingly insurmountable difficulties a few people remained undiscouraged and carried the enterprise through to a place of safety. The crucial period has now been passed and a permanent Unitarian church in Richmond is now an accomplished fact.

Resumption at Greeley, Colorado

On the first Sunday of September the ministry of Rev Paul M. McReynolds at Greeley, Colorado, promisingly began. The following account from the local paper gives the true key-note that he struck:

"Services were resumed at the Unitarian church Sunday morning, Rev M. McReynolds, the newly-called minister, leading the service and preaching for the first time. The chapel was filled with an earnest, enthusiastic congregation.

"The theme of the sermon was 'Lib-

eral Christian Evangelism.' Referring to such a movement recently initiated in Unitarian churches, the speaker said in part:

"'Evangel' means 'gospel' or good news. There are two 'gospels' referred to in the New Testament—Paul's gospel as stated in I Corinthians, chapter 15, and Christ's gospel in Mark, first chapter. The former declares that unless Christ died for our sins and was raised from the dead, my faith is vain and I am yet in my sins. I reject this 'gospel' for two reasons. First, a disputed historic occurrence is too uncertain a basis for a saving faith. Only eternal principle can save. As said Immanuel Kant: 'To state that a historical belief is a duty and that it belongs to salvation is superstition.'

"Second, that faith has failed lamentably to bring the Kingdom of Heaven on earth. The nations of Europe have believed it for 16 centuries and peace on earth and good will are as far off as ever.

"I therefore hold to the good news of Jesus—that the kingdom of God is at hand or within you. This kingdom is entered by a life of love to the God of Love, Justice and Truth as a principle of action; or, in other words, by 'seeking first the kingdom of God and his righteousness.' It requires also that we should manifest this by loving our neighbor as ourselves. Had this revolutionary gospel of Jesus been preached instead of Paul's mystical one, the gospel would still be the power of God unto salvation, to prevent war and all uncharitableness. War would simply be impossible between nations who believed Christ's gospel.

"For this gospel, the Liberal Christian church has stood for years. That it has stood and not advanced on this principle is my quarrel with it. It shall be my sole business to help it live according to this principle. It must be the religion of the future else religion will entirely fall from off the earth. For the weak, tormented, vice-ridden individual, as for a diseased and maddened society, it is the one salvation. 'Lord, to whom should we go? Thou alone hast the words of eternal life.' "

A Missionary Journey

Charles A. Murdock.

When the attendants at the Boston May meetings, deeply impressed with the power and fervor of Rev. William L. Sullivan of All Souls' New York, passed a resolution asking the directors of the American Unitarian Association to endeavor to persuade him to devote all his time to evangelistic work, they accomplished more than often happens as the result of resolutions. It was too much to expect that he would be allowed to wholly relinquish his pulpit, but it found willing response on the part of the directors who were glad to provide the means to carry out a journey to the Pacific from which prompt application came. The church trustees of the New York church graciously consented to postpone the opening of the church following the summer vacation, to the second Sunday in October, and early in August Mr. and Mrs. Sullivan left for the West, improving the opportunity to visit points of interest en route, thus breaking the long journey into easy stages. They stopped at Colorado Springs and then made a visit to the tremendously impressive Canyon of the Colorado. Passing into California they headed for Long Beach to visit Rev. Francis Watry, to whom they had felt greatly drawn during his visit to New England in May.

Happening to be in Long Beach over Sunday Mr. Sullivan filled Mr. Watry's pulpit on August 27th. The little church could not hold all that would have heard him, but those who heard were deeply touched. The scheduled addresses were to begin on Sunday, September 3rd, which made it possible for them to make a brief visit to the Yosemite Valley—a long entertained hope—and so they found days of inspiration, few but refreshing, in that crowning glory of the Pacific Coast.

THE BAY REGION.

On Friday, September 1st, they arrived in San Francisco, and spent two days in quietly resting and getting in touch with the city, which both visited for the first time.

Fittingly the first appointment was in the historic first church of the Pa-

cific, associated with the brilliant record of Starr King, and the long and fruitful period in which Horatio Stebbins builded himself into the church and the community. Without extensive advertising, and with the lack of interest and effort on the part of the public press that seems characteristic of San Francisco, the church was well-filled. Mr. Sullivan made a profound impression. His manner, reverent, earnest, sincere and alive with spiritual force, his voice full, musical and rich in intonation, his use of language so free and so discriminating, his fine control of all his powers, his freedom from manuscripts and notes, and his apparent forgetfulness of self in his simple purpose to utter his message—all commanded wrapt and intense following.

The message insistently offered by Mr. Sullivan, is of a religion based broadly in human nature, and therefore adequate to its advancing needs. Its authority is no book and no church founded on revelations of the remote past. God speaks now in the human heart and conscience, and man is to follow the truth wherever it may lead. The supreme leader of man in his growth toward God is Jesus. He shows us the way to fullest life—the love of good, the love of God.

In the evening he preached in the Berkeley church, the subject announced being the same, but the presentation greatly varying. There was no discernable repetition, simply a further unfolding from the fullness of his mind and heart.

The church was completely filled and a half or more of the Sunday School room thrown open to augment the auditorium was also filled. The meeting was a part of the twenty-fifth anniversary celebration which began at the morning meeting and concluded with the dinner and addresses on Monday evening.

And so the first day embraced two very satisfactory meetings at which large numbers were deeply impressed with both the word and the personality. No thoughtful person hears Mr. Sullivan without feeling that he is impressed with a great conception of religion and its place in life. It lifts the

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roof under which conflicting sects huddle and leaves you in the open with God and truth. He speaks as one possessed with a thought of God and of the relation between the human and the divine, reached through the travail of a strong free soul, that he must voice to the world, and the preacher becomes the prophet.

And now begins the test of an experiment. Week-day services have rarely, if ever, been held in our Pacific Coast Unitarian churches. It was decided to assume that the various societies would respond to the opportunity to hear Mr. Sullivan offered by the American Unitarian Association, and without consultation with the local authorities a series of services was announced. It was not a wholly favorable time. Many of the churches had barely resumed meetings after vacations, and there was not time to gain assurance of results.

An itinerary of 23 days was made out and has been kept with no substantial variation and with a very gratifying justification of faith. The problem of a just distribution of Mr. Sullivan's time and strength was not easy of solution, and it was complicated by the temptation to press to the danger point our opportunity to draw on him.

To call for 29 addresses in 23 days, coincident with traveling 2,500 miles, it now seems, is rather too much to suggest, but looked forward to was not thought of as appalling. In forecasting some things we are very apt to underestimate. To a resident of San Francisco heat is likely to be one of them. For better or worse the initial plunge was made on the afternoon of Sept. 4th, when Mr. and Mrs. Sullivan, and their proud and happy courier started for Santa Cruz by way of Watsonville. Cordially welcomed and bountifully refreshed, the minister of All Souls, New York, entered the pulpit of All Souls, Santa Cruz, and found a much larger congregation than the faithful few of Santa Cruz had expected. Numbers have a varying value in varying localities, and one hundred in a Santa Cruz church count for more than five hundred on a Santa Cruz beach. Mr. Sullivan spoke on "The Spiritual Ideal of a Liberal Church," and was listened to

with intent attention. A brief social and welcoming meeting in Hackley Hall followed the service. Among those who remained to shake hands was the minister of the Congregational church. Mr. Shroud had remained to join in the service, returning to San Jose the next morning.

Tuesday was improved in a delightful visit to the Big Basin—the State's reservation of Redwood Forest. A royal luncheon in the heart of the great grove followed an elaborate introduction to the celebrities of the locality, some of which we were assured were growing at the time of the biblical "delodge". Time passed so rapidly that we found our only resource in reaching San Jose, was a continuation of the motor drive. The way was long and the roads indifferent but the company was inspiring, and in due time, almost over-due, we reached the comforts of the Vendome and rested briefly for the evening.

It was an encouragingly large audience that we met at the church. Mr. Sullivan spoke on "The Meaning of Jesus to This Age and to All the Ages"—a powerful presentation of how little the churches of Christendom had embraced of the teachings and the spirit of Jesus and of how much he really means to us and to the future. It was a very strong appeal and deeply moved his hearers. After the service many remained to greet Mr. and Mrs. Sullivan.

Wednesday morning early, we took the train to Palo Alto. It had been intended to visit Stanford University in the afternoon, but it being impossible to arrange for any hearing in the day time it had been concluded to hold the meeting at the Palo Alto church in the afternoon and to hold a meeting at the campus of Stanford in the evening. At four o'clock a large gathering of women and a few men were addressed in the Social Hall, and in the evening both church people from Palo Alto and professors and students from Stanford well filled the room formerly known as the old chapel. President Wilbur presided and Ex-President Jordan was in the audience. Mr. Sullivan spoke on "The Spiritual Destiny of America,"

drawing pointed illustrations of historical incidents in which Nations had "lost their nerve," and great causes had suffered. He pointed out America's dangers and its supreme need of standing by the highest ideals.

During the day and after the address Mr. and Mrs. Sullivan were cordially entertained by various professors and by Rev. D. Charles Gardner, in charge of the Memorial church. A late train to San Francisco was taken that the next day might not be too much crowded.

Thursday morning Mr. Sullivan visited and addressed the School for the Ministry at Berkeley, afterward taking luncheon with Dean Wilbur and getting a glimpse of beautiful Berkeley. The evening was devoted to the Unitarian Club, an account of which appears elsewhere.

Friday morning another warmly appreciated talk was given to the students of the School for the Ministry, and a luncheon at the Faculty Club of the University Club gave many of our ministers an opportunity for undisturbed intercourse.

Friday evening a meeting was held at the Alameda church. When it was first proposed to assign them an evening the faint-hearted protested, in fear of humiliation, but they felt glad their protest was ruthlessly over-ruled when they saw a quite respectable congregation gathered to greet Mr. Sullivan. Mr. Bowden, who had assumed charge the previous Sunday, assisted in the services. It was a gratifying sight to see in their accustomed places many who were fixtures in the good old days of Dodson, who have of late withheld their presence.

Saturday had been marked off as a rest day not to be encroached upon, and this Saturday was left free from engagements that entailed effort. A mild motor drive through the Presidio and Park and over Twin Peaks was restful, and a simple, friendly dinner with early adjournment, left the day true to its purpose.

Sunday, the 10th, was, of course, a full day. In the morning the service was given to the Oakland church, which was well-filled. Mr. Sullivan presented

"Personality as the Basis of Religion," in a very telling way. The final end of Religion—its supreme purpose and product—is human worth. Man is saved by nothing that is done to him or for him. He is saved by what he is. God favors no race, has no chosen people. His favor is not won by membership in any organization. Personal worth is to Him the final test.

Sunday evening the services were at the San Francisco church, a good congregation hearing an address on—"Christian Unity." It was shown how inevitable are the innumerable seets when matters of belief on wholly unessential matters constitute the basis of division, and how truly we must be one when our faith is in God and goodness and not in conjectures of theologians, so slightly affecting life and character.

And so ended the first period of the journey; eight days of service with twelve meetings.

CENTRAL CALIFORNIA.

The second week opened with a detour to Fresno, beginning Monday morning, the 11th. The thermometer was aspiring, but at 92° it rested. If surrender to an impression that it was warm was error we were responsible for it, but we were not deeply disturbed. The trifling omission of the Pullman Co. to have a single hook upon which a superfluous and seemingly ridiculous overcoat might be hung and forgotten, was more annoying, being preventable. But when it is hot the only thing is to keep cool inside and make believe that you are forgetting a material circumstance like temperature.

Late in the day it was mercifully cooler, and seated with the President of the Board, who can at least run an automobile, we spun along the eleven mile Kearny Boulevard, palm and eucalyptus bordered, at a rate that guaranteed a comfortable breeze. Fresno is a wonderful region. Within a brief memory a thirsty sheep range, it is now yielding from its soil an annual value of \$52,000,000.

The ride terminated at the hospitable home of Mr. and Mrs. Ruess, and we enjoyed rest and refreshment until time for the evening service.

A fair congregation met us, and listened eagerly to another version of "A Religion for Modern Man." It seems to freshly grip all hearers, and we turn away from every seed-sowing feeling sure that not all will be gobbled up by the fowls of the air or choked by the weeds and thorns that share the soil.

Tuesday morning we left for Stockton, a little earlier than we had planned, as experience suggested that the comparative cool of the morning has its advantages. The ride to Stockton was not trying, and the Stockton Hotel is almost as cool as it looks. An excellent luncheon dissipated all minor annoyances, and a good rest prepared us to enjoy a pleasant drive around town, engineered by Mr. Heeb. Attractive homes were much in evidence and new addition; handsomely treated spoke of growth. Frequent park-like squares reminded us how valuable the farsighted man is to a community. Dear old Captain Webber has fifteen of them to sing his praises.

Out of the usual was a call at the Sikh temple. Taking off our shoes seemed too large a price to pay for the privilege of entrance, but we looked in, and were interested in talking with silken-bearded, limpid-eyed, white-turbaned attendants. At the conclusion of our drive we were honored by being the first dinner guests at the happy little home recently set up by the young minister and his capable bride. And then, at the Ladies' Club House, where the Stocktonian Unitarians worship, a pleasant service was held. There were about eighty present, but they were fine people and deeply interested. They lingered after dismissal and seemed loath to say farewell.

Wednesday morning we took an early train for Sacramento, and established ourselves comfortably for a restful day, keeping as cool as we could. The service was scheduled for Woodland, reached in a half hour by the electric road so we elected to go over late in the afternoon and return to Sacramento for the night. Met by the President of the Board we were shown the beauties of Woodland, which are great, and then taken to his home for a de-

lightful meal. In the very pleasant church we found not a large company but an interesting one. Without a minister for more than a year, a loyal band has hung together, and met regularly on Sunday evenings, when assigned members read the best published sermons to be found. They seemed to greatly appreciate our coming and that they appreciated Mr. Sullivan was demonstrated on the following evening when a large number of them came to Sacramento to hear him again.

That happy occasion was the conclusion of the California meetings, and in some respects it was the most encouraging of all. Mr. Pease had barely reached home from his summer camp, so we had received no assurance of what welcome awaited us, but at noon we were treated to a happy surprise-party luncheon. Expecting one or two to join in the midday meal, twelve ladies and gentlemen dropped in on us, whisked us to the best hotel, and we had a round table service with fifteen participants. The Sacramento church shows evident gain and a finer group of enthusiasts would be hard to find.

Toward the cool of the evening we had a pleasant drive around the city, to the American river and down to and over the recently completed Yolo Basin Causeway, over three miles long—a wonderful piece of concrete construction.

In the evening a congregation of 175 greeted us at the church and were rewarded with a great sermon of "The Meaning of Jesus." This surprising outflow from a community that for a long time seemed to ignore our beautiful little church and its able minister was very gratifying and happily closed the California campaign.

The train for Oregon left soon after midnight so we sought our Pullman and waited for the morning. Traversing the upper Sacramento Valley while we slept we awoke to find the train briskly skipping back and forth across the limpid diminishing stream, and before long reached Castle Craig, and soon after caught our first glimpse of noble Mt. Shasta. The day of following round it, and climbing the Siskiyous, was not so exhilarating as it some-

times is, but not without pleasant thrills. Then came dropping down into Oregon and the ride past Ashland to Medford, which we reached at 5:20.

OREGON.

Medford expectations were small. Twice services have been held there but no organization has been effected by the small band of sympathizers. St. Mark's Hall had been secured and an advertisement had been inserted in the daily paper, but whether there would be any response we were uncertain.

We found at least sixty people present and in the Episcopal hymn book found the doxology and "Nearer My God to Thee," so we had music and Mr. Sullivan was at his best in "The Spiritual Ideals of a Liberal Church." The thirsty souls drank eagerly. As we waited for the train the next morning a woman spoke to Mr. Sullivan. She had been at the meeting and said she believed half the people in Medford would be Unitarians if they knew what it meant.

An early start had been planned for Saturday morning as it is about nine hours travel to Eugene, but a hot box intervened and the train was two hours late, so the long day's travel barely enabled us to connect with the service at the church, but we were there, and if the last California meeting was one surprise the first Oregon meeting was another. No other church on the Coast had dared a Saturday evening meeting, but the little chapel was full to overflowing and nearly, if not quite, 150 eager people awaited the word. Mr. Sullivan preached an excellent sermon setting forth the spiritual principles that must be supplied to a religion adequate to feed men today and in the future.

If awards were to be made for faithful effort to profit by Mr. Sullivan's visit and to carry out the suggestions made for a month of awakening, Eugene would seem entitled to first place. The little society held three meetings on successive days. Friday night there was a gathering of the old guard, those who have stood by through thick and thin, and can always be relied upon. Saturday night is commonly thought impossible, but Mr. Sullivan consented to

speak and wide advertisement was given. The little chapel was completely filled and the overflow quite well used the extra chairs placed in the connecting room. There were at least 125 present, and almost as many came on Sunday morning when Rev. Andrew Fish was installed. Rev. Edward Day kindly took part in the exercises, giving the Exhortation and the Scripture reading. Rev. William Peebles, the Minister Emeritus, gave the charge to the minister, and extended the right hand of fellowship in an original and impressive manner. The Field Secretary briefly charged the people. Mr. Sullivan's sermon set forth clearly what principles should control a liberal church of our order. There should be Freedom, but not urged from a spirit of revolt. There should be complete hospitality for all truth, from whatever source, and a sense of humility. The leadership of Jesus should be sincerely accepted, and there should be salvation through character not from punishment for sin, but from sinning.

It was a day of good cheer and firm hope for a successful pastorate for the new minister.

Eugene is justly proud of an excellent hotel, and its proprietors are warmly interested in the Unitarian Church. A hospitable luncheon was held after the service, at which Mr. and Mrs. Osburn seated the visiting ministers and the leading men at one round table, and Mrs. Sullivan and the leading Alliance women at another.

Mr. Sullivan neglected no opportunities to speak on Sunday, and early in the afternoon the train was taken for Salem. Kind friends met us at the station and there followed a pleasant ride through the Insane Asylum Park, along the striking strip of National, State and Municipal buildings, and through the fine orchards in the outskirts.

Then a period of quiet rest before the evening service. About a hundred were out and an excellent service was enjoyed. Wherever Mr. Sullivan goes the people press forward to greet him and thank him.

Monday morning a pleasant short run down the valley of the Willamette brought us into Portland. Rev. Wm. G. Eliot, Jr., is one of the few ministers

on the Coast whom parishioners have reinforced by an automobile. It has proved a good investment, enabling him to cover his geographically large parish with comfort to himself and to those he visits. It was very convenient in welcoming the visitors, and bearing them to their respective places of rest and entertainment.

The church was quite comfortably filled for the evening address on a Religion for Modern Man. By a happy coincidence, Rev. and Mrs. Paul Revere Frothingham, who, after a visit to Glacier National Park, had visited Victoria and Seattle, were in Portland for the night, and joined in the pleasant reception that followed the meeting, in which Rev. T. L. Eliot, D. D., and Rev. Wm. G. Eliot, Jr., took part.

Tuesday morning early Mr. Sullivan was taken to Reed College, where he led the devotional exercises in the beautiful chapel and was greatly impressed with the deeply religious atmosphere of the service, and the voluntary attendance of 225 students.

Tuesday the Field Secretary made a flying trip to Hood River, returning in time for the meeting, and bringing Rev. H. A. MacDonald, who could not resist the opportunity. Mr. and Mrs. Sullivan, with Mr. and Mrs. Frothingham during the day enjoyed very heartily a drive on the very beautiful Columbia Highway. Mr. Frothingham used the experience very effectively in his remarks preceding Mr. Sullivan's address. As the beauties of mountain and stream were revealed to their eyes from the magnificent highway, so Mr. Sullivan, from his moral and spiritual heights, revealed to us new beauty and strength and depth in our conception of religious truth and human life.

Mr. Sullivan's address on the "Meaning of Jesus to This Age and to All Ages" was the most powerful and impressive utterance that he has yet made. The congregation were held with intense interest, as Jesus was brought before them with dramatic distinctness. Especially vivid was the presentation of the sterner aspects of his personality—the insistence on the complete surrender, the leaving of all else by those who would follow him. Jesus always appealed to

the individual,—never to organizations. Paul formulated truth, and arranged plans by which God could save man. Jesus told them they could love. The way was open to them. They could if they would find eternal life. They could love the eternally good, and man its expression. It was the marvel of all history. This Galilean peasant had offered no conjecture, and no explanation. He had not defined God. He left it for those who loved Him to experience Him. He stands as the supreme figure in all human history. He alone has made clear the purpose of life, and through following his divine integrity, men in all ages have lived and died that his principles of righteousness and truth might be sustained.

The congregation when dismissed seemed unwilling to go, and another reception was held in the parlor adjoining. Among those who remained to speak with Mr. Sullivan were some of his former associates in the Catholic Seminary, who seemed to be in accord with him in his enlarged view.

WASHINGTON.

Wednesday morning a very early train was taken for Seattle, and on leaving the cars Mr. Powers, Mr. Perkins and Mr. Letham of Victoria were waiting to greet the travelers. The ride down the Willamette, and across and down the Washington bank of the Columbia had been pleasant. Judicious rest left Mr. Sullivan fresh for the evening, and a large congregation at the Boylston Avenue church were rewarded by a stirring appeal. Rev. Dr. John C. Perkins and Rev. Walter G. Letham joined in the service. Mr. Powers improved the opportunity of taking up a collection for the support of the Pacific Coast Conference, and thereby has the distinction of heading the list for this year's work. Incidentally this was the first collection on the tour, each church instinctively wishing to remove all suggestions of material benefit from a service of distinctly religious character. Mr. Powers in no way violated the spirit of such a purpose in giving those who chose to do so an opportunity to help the general cause.

Thursday was spent in the marvelous city of the Sound partly in rest and

partly in a delightful drive over the beautiful boulevards and along the shores of the inner lakes being connected with the Sound by an ambitious canal. In the evening services were held at the University Unitarian church, five miles or more from the New Washington. Mr. Perkins, Mr. Powers and Mr. Letham shared the services and Mr. Sullivan, in his self-unsparring manner, made his thrilling appeal for the Kingdom of God. The church was filled, and all were deeply impressed.

Friday morning we took the Great Northern road and pushed north to Bellingham, where Rev. Fred A. Weil has given ten years to conquering a firm foothold in a highly conservative community. His church is pleasing but not large. It was well filled, and so were the people. It was felt to be an epoch-making meeting. One of the features of these meetings has been the number of deeply-moved people who feel it impossible to leave without a word of personal intercourse, not from idle curiosity, but for sympathy and advice in the deep matters of the soul. Everywhere there are found to be persons who press forward for a word of comfort and assurance.

To reach Seattle in time to take the first train for Eastern Washington, it was found advisable to seek a Pullman berth soon after the meeting. Toward morning it moved south and fifteen minutes after his arrival in Seattle Mr. and Mrs. Sullivan were on the way to Spokane. It was a long day's journey ending at ten p. m., when they were presumably met by Rev. John H. Dietrich, for the Field Secretary can no longer testify as an eye-witness. He left a little later for Portland, attended church the next day, then taking the train for Salem, where he met the trustees, filled the pulpit in the evening, and caught a late train for the south. On Monday he stopped off at Medford for consultation, and Tuesday noon arrived, as Charlie Reed used to say, at his "destitution".

Just how Mr. Sullivan finished his last lap is a matter of hearsay and conjecture. On Sunday morning he spoke to 1125, the precise number represented by tickets that had been issued lest the

regulars be supplanted by the mere curiosity seekers. An evening service is seldom given, but one was hastily arranged, and 800 filled a high school auditorium. Such numbers amazed him.

During the journey an application by telegram had come from the State College at Pullman. 1200 faculty and students wished to hear him on the 26th and the Helena appointment being indefinite the promise had been given, so on the morning of the 25th Mr. and Mrs. Sullivan started on a partial invasion of the "Inland Empire"—with results to be subsequently announced. The visit to Helena was called off. A conjunction of a State Fair and William J. Bryan seemed too formidable an opposition.

On the way home the Sullivans had promised to stop at Detroit, Michigan, for co-operation with Rev. Eugene L. Shippen in a few meetings. So that when they reach their home, he will have spoken thirty times.

What this means cannot be measured, but to one privileged to hear twenty-one of the addresses, and hungry for more, it gives great hope and promise. All seed-sowing is uncertain as to crop-yield, but one thing is sure—the seed was of the best.

For tangible results no doubt a more deliberate method would have been more effective. If Mr. Sullivan could come again and give say five days to all our larger churches and two days to the smaller, we could have something to show. Better advertising and more adequate reports would largely increase numbers reached, but for what we have had we are deeply grateful, and for it we are deeply indebted to the Association, to All Souls church, and to Mr. and Mrs. Sullivan.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

Who is the happiest of men? He who values the merits of others, and in their pleasure takes joy, even as though 'twere his own.—*Goethe*.

The Pacific Coast Conference

(Conducted by Rev. H. E. B. SPEIGHT, Secretary. Address 3008 Benvenue Avenue, Berkeley)

To the Churches of the Conference:

Greeting:

The Conference met last May at San Diego and was a great encouragement to all who made the sacrifices which attendance at a Conference of our scattered churches involves. The Board of Directors has accepted the invitation of the Berkeley church for 1917 and the central location of our next meeting place should make it possible to secure a really representative gathering. There are common problems underlying our local and special problems; we *can* help each other in practical ways. The very fact that we are isolated should stimulate us to special efforts in the direction of common endeavor in those matters which concern us all. Will you help us to mark our next year's Conference by the participation, in some way, of every church, and if possible by personal representation.

Our organ, *The Pacific Unitarian*, brings you word of efforts and achievements of your fellow-workers. There are many indications that the great field open to us is being approached with renewed vigor and confidence and that faithful service can anticipate sure results.

The Conference, as you know, helps to maintain: (1) The Unitarian Headquarters at San Francisco—an undertaking not of local but of national importance in our work; (2) *The Pacific Unitarian*, which continues to provide an open platform of opinion, a medium of discussion, a record of our activities, and an up-to-date exposition of Unitarian views. It is invaluable as a missionary agent. In addition the organization provides for an annual Conference which does much to overcome our obstacles so far as isolation is concerned.

So much for the external aspect of our organization. We shall do well to remember, first and last, the spiritual tie which binds us into a fellowship of worship, personal endeavor, and service of the common good. How much our

Conference may yet mean to us in the deepening and strengthening of this "unity of the spirit" we cannot estimate. But to this end all our organization is directed and your committee judge and would have you judge all that is undertaken by our progress towards that goal.

To sustain and advance our common work we ask the churches and individuals to freely contribute. While the directors hope that each church will regard \$10 per annum as a fair minimum, they wish it to be clearly understood that if this amount can *not* be sent any contribution will be welcome. Failure of any church to come up to expectations means that the work is crippled at some point.

It is to be noted that last year's appeal (for 1915-16) was delayed and therefore this appeal may seem to follow closely on the last. In future the appeal will be sent at this season for the Conference year ending in June and churches are urged to regard Thanksgiving as the season for making a subscription.

The Directors will welcome suggestions and inquiries and hope that all the Churches will feel it helpful to keep in actual touch with the Conference, which exists not to be served but to serve.

SUGGESTED APPROPRIATIONS

Alameda	\$10	San Diego.....	\$75
Berkeley	80	San Jose.....	20
Eureka	10	Santa Ana	10
Fresno	25	Santa Barbara....	75
Hanford	10	Santa Cruz.....	10
Hemet	10	Stockton	10
Long Beach	10	Woodland	10
Los Angeles.....	100	Eugene	15
Oakland	25	Hood River	10
Palo Alto.....	15	Portland	100
Pomona	10	Salem	15
Redlands	10	Bellingham	10
Richmond	10	Seattle (1st)	25
Sacramento	10	Seattle University..	15
San Francisco.....	150	Spokane	25

For the Board of Directors.

Fraternally yours,
H. E. B. SPEIGHT, Secretary.

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

Dean - - - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - - W. S. MORGAN, Ph. D.

STUDENT ORGANIZATION.

Edgar Maxwell Burke - - - - - President
Hurley Begun - - - - - Secretary

COMING EVENTS

(Open to friends of the School)

Chapel 8:15 A. M.

October 4	- - - - -	Mr. Begun
October 11	- - - - -	Mr. Kennell
October 18	- - - - -	Miss Kreps
October 25	- - - - -	Mr. Mundell

PREACHING

Advanced Homiletics, Oct. 10	-	Mr. Kennell
Without Manuscript—		
Oct. 5	- - - - -	Mr. Bowden
Oct. 12	- - - - -	Mr. Burke
Oct. 19	- - - - -	Mr. Begun

Student News

GATHERED FROM THE FIRESIDE.

August 21, Monday, was registration day. After the usual excitement attendant upon that occasion we gathered late in the afternoon for our first chapel meeting of the new term. According to the ancient custom the meeting was led by Dr. Wilbur. For the benefit of the new students attention was called to the high standards of character and scholarship maintained by the school as the first requisites for success in the ministry. It is the aim of the school to develop scholarship subservient to the public good.

Inspiring Chapel Services marked the first month of the fall term. On August 30 Rev. Paul McReynolds, on his way to Greeley, Colorado, stopped in our midst long enough to give us once more the inspiration of his voice in the chapel room. The following week Dr. Morgan, who had given his usual place following Dr. Wilbur to Mr. McReynolds, conducted a profitable service. On September 13, Rev. Harold E. B. Speight, from our church in Berkeley, presided. Ever since his arrival in Berkeley Mr. Speight has entered most heartily into the life of the school. We are always pleased to have him with us.

The first gathering about the old fireside was called for Friday evening.

August 24. It was chiefly for the benefit of our new students. Both students and their wives attended. Needless to say we always miss the old faces at our first gathering. (Take notice Andrew Fish and Paul McReynolds.)

Members of the school are all busy. Mr. Kennell reports that the work at Richmond is starting out favorably. The Sunday school is especially strong and Mr. Kennell is confident that Richmond is destined to become a real church this year. Mr. Bowden has taken charge at Alameda. The church there has arisen out of the torpor of the vacation period bright and smiling.

Rev. Andrew Fish, P. U. S., '16, reports from Eugene, Oregon: "Your letter conveying the good wishes of students and friends received. May your hopes and mine be fulfilled! Here is a good field for advance. We feel that we are going to enjoy working here."

Mr. Sullivan's Visit

One of the most inspiring prophets and teachers we have ever listened to—that was the unanimous verdict of students, faculty, and friends of the P. U. S. at the end of Rev. William L. Sullivan's visit to the school. Had Mr. Sullivan come and asked us personally what to talk upon he could not have chosen better the subjects of the two addresses given before the student body. The first given on September 7 was "The Sense of Vocation".

Mr. Sullivan told us of his student days in the Catholic Seminary emphasizing certain features of discipline and rigid spiritual training. The effect of such a system of training is lost upon many, upon some it seems to have a hardening effect. But there is also a number upon whom the discipline is fruitful. They acquire thoughtfulness and self-control, that severity toward self which is so essential to character. A few blossom forth into exquisite loveliness of character. The result is a sense of vocation.

Thirty minutes reading a day for several years, said Mr. Sullivan, gives one a grasp of spiritual literature. He finds that history is not all fife and drum, that there has been a history of the spirit. He finds that as a minister of religion he is not standing for a weak ephemeral thing; but he is standing in the line of all the prophets. He realizes that he too is a part of that massive brotherhood that has sanctified the world.

The sense of vocation is not a dedication to a religious corporation, but to the religious life. Our philosophy and religion must be ample to take in the whole realm of the conscious experience of the individual. If we are to be true ministers by all means there should be in the depths of our convictions a firm belief in the spiritual destiny awaiting the individual and the Divine powers resident in him. We must lay hold of this,—the kinship between infinite potencies within and infinite powers without. Our task is to reveal to self and others the sense of God-likeness within.

Humanity always faces grave dangers: that for individuals, for nations, or for whole periods of history there may be flat periods with no call to art, literature, beauty, ideals. There is always the danger of false teachers and cults of ugliness arising. We must oppose these dangers. We must keep the ideal alive. Ideals are lost if they are not born every morning. Europe has given us our institutions, Asia our religions without a democratic ideal in them. May it not be reserved for us to give birth to profound religions, to give utterance to the free spirit in terms of religion?

On the next day Mr. Sullivan addressed us on "Liberal Tendencies in the Catholic Church". We beheld what a man with spiritual insight and intellectual power can do with the subject of church history. The great tragedy of "Modernism" was re-enacted before our eyes. This movement began in the last years of Leo XIII. It was an attempt on the part of Catholic scholars to reconcile the Church with Science and the ideals of democracy. It was not an insurrectionary move-

ment at all but was undertaken by ardent young hearts, the most loyal and faithful. The movement gained in power. Then Leo died and Pius X came to the papacy. In a few years the work done under Leo was gone completely. Pius condemned right and left. A moral crisis was precipitated by the issuing of the syllabus in condemnation of modern scholarship. A day was set for all the priests in the world to take oath that they joined in this condemnation. All but a few took the oath. Then committees of vigilance were organized to report secretly under oath to Rome concerning any unfavorable tendencies of young priests and thus was the "spy sanctified". Modernism as an organization was dead.

But whence comes the power of this church? Chiefly because it keeps alive such a deep fervent spiritual life. It makes saints if not scholars. They have the sense of God, the vitality of spirituality. They offer rich consolations, the "reservoir is deep with the living waters". We must remember to distinguish between political and religious Catholicism.

As a result of Mr. Sullivan's address we all gained a richer and deeper appreciation of the Catholic Church. The disenchanted asks "Where shall I go? Exchange my Cathedral for a meeting house? a sect for this world brotherhood? Nonsense!" Nor can we blame him with this wealth of tradition behind. We say, "Here is a home", but it isn't here yet. But it is on the way. That is what we are laboring for. To quote Matthew Arnold: "We are between two worlds, the one dead, the other struggling to be born."

We trust that the visit of Mr. Sullivan will be a lasting benefit to the members of the School. It is from such men as these that we catch the vision of the great work before us. Mr. Sullivan created an atmosphere. The little meeting room became a cathedral. When he simply uttered the words Truth or Beauty one felt as if he were in the presence of the Divine itself. To him and to Mrs. Sullivan, whom we had the pleasure of meeting at Dr. Wilbur's, we are very grateful.

H. B.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Mr. Allen's Contribution

Mr. Allen's thoughtful article will be of value to all readers and especially to our ministers, for it meets in an interesting and convincing way the issues raised by a mechanistic philosophy and suggests how from a practical and common sense point of view, especially as represented by Prof. Bergson, Unitarians are especially qualified to clear the moral perplexities incident to a mechanistic philosophy. Mr. Allen shows why "the liberal church has the opportunity to present effectively" how "independent creative impulse" explains "all that distinguishes human life from animal life."

W. G. E., JR.

Some Things Unitarians May Do

(Contributed to this Department by Mr. Charles S. Allen, San Jose, Calif.)

To distinguish one of the many related conceptions in a system of thought always involves the risk of creating false impressions. It is readily taken to be a statement of the whole point of view, and, of the aspect upon which emphasis should be laid. In this paper an effort is made to restate an old notion once held to be vital. In doing this no criticism of present tendencies is intended. The church took a forward step when it came to recognize that moral problems are essentially social problems which require for solution the consideration of all conditions, physical as well as mental, affecting conduct. Health, living wages, sanitary factories and dwellings, parks, playgrounds, do not ensure moral conduct but their absence tends to immoral conduct. The evaluation of social activity, the faith in its efficacy, are gains, and gains, in the expressive phrase of trench warfare, must be consolidated before further advance is undertaken. This has been done and other problems may now be safely considered.

Historically speaking, the modern stress upon social reform is the product of the Protestant Reformation. The immediate cause is the so-called democratic movement which was initiated at the close of the 18th century. This introduced the conception of human rights into political constitutions and gave us phrases that have become slogans; but the leaven was in the older religious revolution. This contained the vital principles of freedom and equality. It linked together from the outset religious and civil liberty. The immediate forerunner of the self-governing political town was the self-governing independent church community.

The distinguishing characteristic of the primary movement of which modern social reform is the outgrowth, was a profound sense of the existence of a moral universe. Calvin was its theologian and Calvinism brought the spiritual world as close to human being as the solid earth. The two were conceived as parted only by a thin veil. Our New England forefathers were of all things hard-headed. They were practical men who never lost their hold on common sense. Yet the Puritan settlers at Plymouth thought it a rational proceeding to make a direct covenant with the Almighty when they set foot in the new world. Their history and science did not militate against the notion of an eternal invisible spiritual order. Tested by experience, such a belief seemed to reveal more clearly the essential meaning of life and the common mind accepted it largely on pragmatic grounds. Knowledge and practice agreeing, common sense found no insuperable difficulty in treating the moral universe as a fact.

In the 20th century common sense has met with serious obstacles. It demands reasonable consistency in truths of the outer and inner world. Calvinism was bound up with a particular notion of history and science. That notion does not square with modern his-

tory and science. Furthermore science has taken the visible universe for its field and has ousted religion from its former position of authority. On the question of the reality of a moral universe, the new dynasty assumes either an agnostic attitude or one of open opposition. As the latter view is positive it alone finds expression. This gives rise to the popular impression that science denies any semblance of reality in the Calvinistic universe. The result is shown in the funny paragraphs of newspapers. The old faith lingers and yet it causes no profound shock to treat heaven and hell as a joke. In newspaper space they share equally with the negro in furnishing material for the humorist. There is some protest but the protest is silent.

Yet there is a conviction that the old conception of the universe quickened the social conscience and that the total abandonment of it would be a distinct loss now. Can the essential part of it be saved, and if so who can save it? Common sense will to a considerable extent withhold its approval until historic and scientific facts are in accord with religious experience. Orthodoxy cannot reconcile them because it still clings to a discredited fact basis. It is still fighting a rearguard action in defense of its dogmas though it is apparent that it is done to cover its retreat. The liberal church, planting itself on the notion of a growing science, is in a position to recover the old stronghold, but thus far it has not seen fit to become militant. Sometimes it indicates the wish to avoid the issue by asserting that the temporary order is of itself a sufficient basis for religion. Sometimes the doubt of a moral universe is so strong that silence apparently means, in the expressive phrase of children who fear the results of investigation,—“num’s the word.”

The Unitarian is wedded to facts and must therefore accent science as a sound tradition of verifiable facts. He cannot take refuge in the occult. Is the restoration of the substance of the old conception a living venture? To state in brief outline what has occurred may help us in reaching a tentative conclusion. At first the aim of science

in the field where it touched religion was negative. The biological conceptions based upon the book of Genesis and commonly entertained, obstructed its path. It could make no progress until those conceptions were destroyed, root and branch. Another bulwark of orthodoxy, the famous design argument which explained the marvels of adaptation as necessarily implying a designer working from without, barred its way. Darwinism was in possession of the facts to destroy these beliefs and it used them in part for this purpose. In this it was justified. Proof of the continuity of species showed that religion had been asserting a false human pedigree. On closer examination its theory of design was seen to have a foundation no less insecure. A natural explanation was obvious. Two factors, enormous fecundity of lower forms of life, chance individual variations, combined with an environment which made the struggle for survival intense, resulted in the continuous selection of well-adapted forms. The demonstration was so complete that controversy has practically subsided. Those who retain the old dogmas do so in silence.

But the fact that the battle is won changes the whole situation. Science had a legitimate motive when it attacked orthodox history and anthropology for its attitude was purely negative. Certain dogmas arrested the progress of truth and their destruction was incidental to the task of the scientist. But when these dogmas went down to defeat, the original motive ceased to exist. It was then inevitable that some conception of the final outcome of things would arise and that it would either be a reconstructed moral universe or its antithesis. Believing in preparedness, the materialistic group were the first in the field. They knew that the common man, mindful of the rich and varied experience of human life, would raise the old question of its origin. The mechanistic philosophy was ready. Conceding the richness of expression in social and aesthetic experience, it pointed out that there was a time within the historic period when its depth was less; further back, it disappears in large part; still further back

human life itself lapses into animal life; descending the slope, this assumes lower and lower forms until finally it comes to the end of the series in the protozoon. This remnant is of course troublesome and the usual method is seemingly to apply the old legal maxim, "the law cares not for trifles." There being no simpler form than the protozoon, it is treated as the vanishing point and as indistinguishable from nothing. The high, in this formula, is always explained by the low, and the low at the bottom of the series as equivalent to zero. Thus the ghost of potentiality is allayed.

The argument is easily understood and it is not without force. It has made an impression on the common mind. Demanding reasonable consistency in theories of the outer world and the inner world of experience, the common mind is somewhat at a loss to find a substantial support for the notion of a moral universe.

But there is another aspect of the scientific movement. It is fifty-seven years since the *Origin of Species* appeared. Naturally it precipitated an enquiry that was at first one-sided. That is, it centered attention upon the purely biological phase. In the course of time the work of research was rounded out by bringing up the psychological sciences. Then for the first time a synthetic statement was made possible. For example, the observed fact of chance individual variation and its selection destroyed the cherished design argument. Yet no significance was seemingly attached to this variability so persistent from beginning to end. What does it mean? Massing the facts of evolutionary science, Bergson pointed out that everything happens as if life was a creative impulse. Viewed as an entirety, striving is its characteristic, and the striving is in aid of some aim consciously or unconsciously entertained. Matter obstructs this aim. Being a finite force, the realization of the aim called for constant creative effort. The innumerable forms of organs of adaptation, the constant and uninterrupted variability would fairly seem to imply the presence of creative activity. Furthermore the divergence

of life in the two general directions of instinct and intelligence suggest something like experiment. The culmination of the one is the social insect, of the other, man. The intermediate step in each line would seem to indicate the trial of progressive forms in which the instinct faculty was emphasized, and of forms in which the intelligence faculty was emphasized. In each case the individual becomes socialized. Thus the marvelous bodily skill of the honey bee is made tremendously effective by the perfect cooperation of vast numbers: likewise the utility of the tool-making faculty in man is made almost super-human by voluntary collective effort, on a colossal scale.

In civilized societies it is a matter of common knowledge that no individual whose energy is exhausted in the bare struggle for subsistence reveals his true nature. The real aims of life are thwarted. This is the assumption in all social reforms. The parallel seemingly holds good throughout the entire evolutionary series. In proportion as life increases its power to overcome the resistance of the environment, it discloses its characteristics. This is the underlying idea in Bergson's Creative Evolution. The significance of the vast life movement would therefore appear at that sector where the stable equilibrium between effort and resistance, finally reached in the whole animal world, was upset and effort increasingly gained on resistance. This is the human sector. Here the creative impulse acquired the coveted freedom. The fixed and limited number of movements generated by animals necessarily riveted attention on the immediate present for they were barely sufficient to gain food and ward off attack. The inexhaustible novelty of movement to which the human species gained access, the mastery it gave of the food and shelter problem, enabled life finally to direct effort upon its own aims. In this synthetic view the hypothesis of the mechanistic philosophy is reversed, and the high becomes the explanation of the low.

The unbroken continuity of species strongly supports the old notion of life as an independent reality. The

fundamental aspects in the whole movement become more and more distinct as power over the environment is gained. The human passion for freedom, for example, is but the heightened form of striving to overcome obstructions to ends that characterizes the *elan vital*. It would seem to follow that tendencies common to all forms but accentuated in human life disclose the true nature of the movement. There is for example a primal altruistic impulse in higher animals that impels the parent to risk its own life to protect its offspring. In human society this emotional attitude becomes an ideal applying to the relations between each and every member. If the high explains the low, if the inmost reality of life is revealed more clearly as it gains increasing control over obstructions, this primal impulse must be accepted as one of its fundamental aspects.

Again the marauding expeditions of Greeks and Trojans in their outward appearance were not unlike those of animal bands. But the story of it becomes an epic and it is this aspect that survives and passes into tradition. In this story Homer reaches the climax in such passages as the meeting and parting of Hector and Andromache. There, answering the utilitarian plea to save himself before it was too late, Hector said: "Surely I take thought of all these things, my wife; but I have very sore shame of the Trojans and Trojan dames with trailing robes, if like a coward I shrink away from battle. Moreover mine own soul forbiddeth me, seeing I have learnt ever to be valiant and fight in the forefront of the Trojans, winning my father's great glory and mine own. Yet of a surety I know this in heart and soul; the day shall come for holy Ilios to be laid low." The same evaluation of conduct is found in all primitive tales of conquest. Heroic action though ending in disaster always strikes a deeper chord than calculating utility.

But the most significant fact is the attitude that life assumed toward its physical basis, the organism, when it burst through the barriers and acquired the power to overcome in increasing measure the resistance of matter. What

use did it make of its ever-enlarging freedom? If the high explains the law this use would of necessity indicate the primal tendencies of the vital impulse. The earliest historical records show that the new freedom gives rise to strange behavior. An artificial standard of action is set up that is often in flat opposition to the standard of action the organism and its natural wants would require. In the vast period back of human life the satisfaction of these wants had been the unquestioned rule, it yielded the maximum of pleasurable feeling. That rule is challenged for the first time when the new-won freedom gave life the power to reflect on its own aims, and to construct out of those aims an ideal.

This view of life as a vast continuous movement, charged with potentiality, realizing that potentiality progressively as it gains more and more freedom, gives support to the pragmatic philosophy. Bergson likens the entire evolutionary series to a wave starting from the center, spreading outwards but finally becoming stationary save at one sector. At this point the equilibrium between effort and the resistance of environment is upset and the offensive passes to effort permanently. Resistance thereafter recedes slowly, step by step. In the area where the wave was arrested and the movement became mere oscillation, effort was barely sufficient to sustain the organism. Energy was exhausted in this function. Naturally the standard of action under these conditions was the satisfaction of unregulated desires. Hence it is that where grass, shade and water are abundant, there the ox is carefree and content. This standard embedded in an experience so vast in extent of time that it cannot be conceived, was the inheritance of the species forming the sector of the wave that broke through the barriers and continued to advance.

The most ancient literatures reveal the beginnings of a new standard of action in this area where the wave passed on. Human beings, after acquiring ample food and shelter, had the strange experience of a sense of unrest and discontent. If found its expression in familiar lines such as these:

"Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth as a shadow and continueth not." This disquiet led to a criticism of life and its standards. The old natural standard had the strength of adamant for it had endured from the beginning. The new factor that precipitated the struggle to overturn it was the growing freedom life realized through its progressive conquest of nature. The new standard emerging was therefore the expression of what was immanent in the life movement. Moreover while life is broadly speaking purposive, the purpose is not given in advance. There is a way, to lose which is to fail, but the trail is not blazed. Even in modern civilized life those who initiate movements such, for example, as the Protestant Reformation and French Revolution, have but a dim conception of its tendencies and the ends working out. Could Luther have foreseen that his break with Rome would ultimately be the triumph of free thinking, he would perhaps have recoiled. Fortunately for us there was no pre-arranged plan and humanity plunging into the new venture shaped its ends as it proceeded. The continuity of religion and democracy was not broken, but new truths modified the aim. Once the rule was universal that the standard of the organism with its appetites and unregulated impulses prevailed with the gods as well as with men. What moved Isaiah to ascribe to the god of his tribe this expression? "To what purpose is the multitude of your sacrifices to me? saith the Lord; I am full of the burnt offerings of rams and the fat of fed beasts. . . . Bring no more vain oblations; incense is an abomination to me . . . Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Or Micah to exclaim? "Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? . . . He hath showed thee O man what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" There is no explanation save that the creative impulse in its

search for the way of life hit upon a new attitude and the inner sense at once pronounced it to be a vital truth enhancing the meaning and value of life. Had individuals always refused to move forward until the truth was known in advance, the standard of the animal would never have been overturned. As the rise of moral consciousness is traced backward it is clearly seen that the method was pragmatic. Some individual in the dawn of history in a moment of creative activity had a glimpse of a world of social justice and the experience was so impelling that utterance became free and poetic. Such is the origin of Isaiah's "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation". The high levels in all ancient sacred literature are poetic in form. In a sense the truth they contain was, as pragmatists assert, made. There was no prearranged plan formulated by reason, conformity to which constituted truth. Creative activity on its own motion explored new levels and when new attitudes that seemed to have meaning were discovered, reason scrutinized them and finally approved those that endured under repeated tests. It was not the rational Greek who first attained a clear conception of the basis of social justice. The doctrine to which modern democracy subscribes was first proclaimed in the ethical poetry of Israel. Nor was it a mere vague sentiment. The general principle of social and economic equality is stated in plain terms and special rules of practice answering to modern exemption, bankruptcy, redemption laws protect the weak and unfortunate. Slavery is condemned and the modern reason given, —the value of human life and the dignity of human nature. Yet all these were the product of pure idealism. They sprang from a vivid sense of the meaning of life. They were pragmatic truths.

Common sense has always tended toward pragmatism. That a notion works in practice is for it strong proof

of its truth. But for the pragmatic basis, Calvinism and Evangelicalism could never have attained a secure hold. Nor does common sense care for abstractions. Provided that the eternal order is rational and moral in the human sense, it is indifferent whether the power that sustains it is immanent or outside of it. It is averse to any theory that denies the independent reality of conscious mind and it has viewed with anxiety the efforts of the mechanistic philosophy to establish the supremacy of the physical body. Its pragmatic tendencies incline it to accept the notion of a moral universe, but it does not want to appear ridiculous. It has respect for science and it will part with any belief that science demonstrates to be false, but it is extremely reluctant to forego the substances of the faith that has been the support of generations. If the liberal church can remove its doubts, clear up the obscure places, it will earn its everlasting gratitude.

The fifty-seven years of evolutionary science have precipitated endless discussions, and created a new literature outright. Voluminous as the volumes and records are, some points may now be distinguished. If "the brain secretes thought as the liver secretes bile", the secreting process should be discoverable and verifiable. Verifiability is the trump card of materialism. Its candid followers admit the obligation to furnish the proof and that the obligation has not been thus far discharged. This confession means that scientific materialism is still a naked hypothesis whose probability depends upon the result of balancing all the truths gained in human experience. Temperament and range and depth of experience are therefore factors affecting individual judgment. Münsterberg holds that the truths of life point to a timeless, silent, aesthetic universe in which a restless humanity is not permitted to disturb rhythmic motion. Emerson's evaluation of truths makes the progress of the conscious mind the significant fact in the eternal order. William James, the superior of Münsterberg in the mastery of technical science, in philosophic insight, ranged himself with Emerson. In reaching this

conviction the long-attested experience of common men was a material factor. Indeed, the characteristic of America's great psychologist, who, in his lifetime, commanded the attention and respect of the world's scholars when he spoke, was his tendency to trust the verities of common experience and distrust the abstractions of exceptional individuals. The Bergson philosophy is also the stronghold of common sense. The author of the Creative Evolution does not see the world of action as the passing phase of an eternal abstract order based upon a prearranged plan or a mechanical principle. The venture of life, its successes and failures, are explained as the result of independent creative impulse. All that distinguishes human life from animal life,—its aspirations, its hopes of eternal life, its ceaseless effort to heighten the sense of life through art, music, poetry, social ideals, under his conception, are the result of gaining such a measure of freedom, of control over nature, as to enable life to shift its attention to its own aims, to realize its true self. This is the apparent explanation of that tremendous step from the natural animal standard of action to the artificial social standard of action. This accounts for the poetic form of the high levels of ancient ethics. This aspect of evolutionary science has value for common sense and the liberal church has the opportunity to present it effectively.

Knowledge will heighten the sunshine; right is more beautiful than private affection; and love is compatible with universal wisdom.—Emerson.

I believe that we cannot live better than in seeking to become better, nor more agreeably than having a clear conscience.—Socrates.

The essence of friendship is entireness, a total magnanimity and trust. It must not surmise or provide for infirmity.—Emerson.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—Phillips Brooks.

Astray.

[For the Pacific Unitarian]

A kiss is such a little thing—
A singing bird upon the wing;
And yet, remembered through the years,
Remembered with both joy—and tears.

Affection loses half its bliss,
If not companioned with a kiss;
And life is lonely, if bereft
Of the sweet guerdon love has left.

The kisses that keep flowers abloom
In life's deserted, empty room,
Too rarely to the heart come nigh
For one to lightly pass them by.

And in each heart there is a grave,
Where bended knees forever crave
Some alms of memory, to repay
For one lost kiss—that went astray.

But if it be one singing bird
Across the distance still is heard,
What wraith of hopelessness can rise
To cloud the path to Paradise?

—JAMES TERRY WHITE.

From the Churches

BELLINGHAM.—Mr. Sullivan's visit on Sept. 22nd seems to have had immediate effect. An unusually large congregation gathered on the following Sunday, when Mr. Weil preached a good sermon on "The Thought of God." In the afternoon a large number of the young people met at Mr. Weil's home.

Our local paper in noticing Mr. Sullivan's address began by saying that "What was unanimously pronounced one of the most wonderful sermons ever preached in Bellingham was delivered Friday night at the Unitarian chapel to a congregation that tested the seating capacity."

LOS ANGELES.—Every department of the church here opens with a vim and swing that promises a fruitful year.

The Sunday school did several quiet bits of helping last year which are worth noting. Through the kindness of Mr. Clarence Reed in giving a course of lectures, the school secured a stereopticon and a balopticon for cards. The showing of views for fifteen minutes before the opening had a marked effect on the promptness of attendance of the pupils. Each class had its own special philanthropy, a class of young ladies

fitting out two girls for high school, one group equipping a poor foreigner with a cobbler's outfit so he earns a modest living. A class of boys clothed three boys living with their mother on a desert claim, and so on. In each case emphasis has been laid on the gift without the giver is bare. This year there is to be a committee on Religious Education with a regularly appointed visitor from the Board of Trustees and from the Woman's Alliance. This should be a help, not only to the school, but to the parish as well, deepening the knowledge and interest of all in this most important department of fundamentals.

The Alliance held two pleasant vacation meetings. The first fall gathering was of unusual interest, three of the members having just returned from visits to Boston. Dr. Abby Fox Rooney, Pacific Coast Director, attended a directors' meeting in Boston and came back surecharged with enthusiasm. Miss Isabel Bennett gave her impressions of several churches she visited as did also Mrs. Wheeler.

The Social Service class had for its first session "California Dry" most convincingly presented by Dr. John R. Haynes. At the second meeting Isadore Jacobs, President of State Canneries Association, from San Francisco, spoke on "Industrial Conditions in Europe and America after the War. Mr. Jacobs went to Europe purposely to study industrial conditions there. England has not been so prosperous for many years. The United States will not be over-run with foreign labor at the close of the conflict. It will all be needed at home.

In his usual broad, unbiased way Rev. Mr. Hodgkin in his first sermon after vacation, on "Is Life a Battle" summarized the war, showing the standing of each nation in turn, and coming down from generalities to our duty as individuals.

"Big Trees, Big Thoughts, and the Survival of the Fittest" was Mr. Hodgkin's next theme, taking one from the individualism of the Sequoia Gigantea to the individualism of the selfish man, then up to the spiritual realm with its grander spirit of cooperation in social and common life.

POMONA.—On the last Sunday in September we held our service in Game-sha Park, a charming spot within walking distance of the center of town. There were about one hundred people in attendance. The day was perfect. After the close of the service some seventy-five persons remained to enjoy together a picnic lunch provided by the ladies. The good things to eat and the good fellowship that prevailed made it a royal feast. It was the first outdoor service the church has ever had, and it was a great success.

We have had a series of Friday evening talks on the Bible, and they were well attended throughout. Mr. Watry has begun another series on Evolution, and the attendance promises to be even larger.

PORTLAND, ORE.—The inevitable mid-summer break in some parts of our church work is repairing and September third saw many of the scattered members in their pews.

Mr. Eliot has taken a little rest, but within call when needed. The morning services have continued all summer, being conducted by Rev. F. A. Weil and by Rev. Howard MacDonald.

With the momentous time in which we are living, and the spiritual change sweeping in a mighty wave the world over, Mr. Eliot has planned a series of sermons showing, I take it, how our Unitarian belief may give answer to this spiritual appeal of unrest. The first of this series "The Article of a Free Christian Faith," was the sermon on September third. The remaining subjects are "The Power of the Free Christian," "Hope and the Spirit of a Free Christian Church."

Cognate with this series were the two week-evening sermons of Rev. Wm. L. Sullivan, who spoke on September 18, on "The Religion for Modern Man," and on the 19th on "The Meaning of Jesus"—two inspiring addresses.

The plan of the year's work for the Alliance show that on the afternoons of the first Wednesdays we are to have at least four lectures by members of the faculty of Reed College. One afternoon—"Censoring of the Movies" will be presented, a considerably agitated subject just at present in Portland.

On our meetings on the third Wednesdays we will devote the entire day to some useful service for others, probably sewing. This has grown to be a large and important work of the Alliance and is under the continued and capable chairmanship of Mrs. R. W. Montague of the Social Service Committee, enlarged this year to eleven members from whom are selected sub-committees for visiting, planning and cutting of materials. Thus are we entering a new year of service and of pleasure, ever inseparable.

SACRAMENTO.—Services have been resumed and a general air of encouragement prevails. Our secretary has lately sent out the following statement and appeal to those we think might be interested:

Dear Friend: We are a group of people who believe in a common-sense religion for today and here. We believe the practice of this religion is the sure way of realizing true freedom, and so the basis of health of body and mind and of sound, just and friendly human relations.

We cherish the good wherever found and our aim is to minister to the greatest number of human needs

We have these principles simply and eloquently presented every Sunday, and an open forum for discussion following the sermon. We provide study circles in literature and in subjects vital to the needs of our time. We have dancing classes for old and young; friendly socials, and in short we try by every means to increase the sum of human happiness. Our Sunday-School instruction is simple and practically related to life and conduct. We leave the child's mind free from theological bias and confusion.

We are supplying what many today are looking for and do not know where to find. If you are one of these, come and get acquainted with us. An atmosphere of congenial thought is essential to happiness.

You will find the sermons of our minister, Rev. Charles Pease, unusually interesting, reflecting a well-stored mind and an active interest in the human affairs of our time.

SAN FRANCISCO.—The month of September has been one of reawakening and progress. On the first Sunday Mr. Sullivan began his series of Pacific Coast meetings, a full church greeting him. On Friday evening a service in preparation was held, Mr. Speight preaching a good sermon, while Mr. Dutton preached in the Berkeley church. On the second Sunday Mr. Dutton preached on "A Transfigured Church," a particularly strong and fitting discourse.

Evening services, followed by an Open Forum in the church parlors, began with the month. On the 3rd, Mr. Dutton spoke on "The Choice of the Many—Is It to Be Trusted?" and on the 10th Mr. Sullivan spoke on "Religious Unity."

The beginnings of The Young People's Society have been quite encouraging. Meetings at 6:45 have been very well attended, and interest increases as numbers grow. The class in "Comparative Religion," conducted by Rev. Clarence Reed, has attracted large numbers, and is gaining constantly.

The Society for Christian Work was addressed on Sept. 11th by Mr. A. I. Street, who spoke on "The Tale of the Hour," and on Sept. 25th by Mrs. E. Barfield on the "United States Employment Service." On Sept. 4th, Professor Leo, of the Paulist Brotherhood, before the Channing Auxiliary, gave an interesting lecture on "The Bible as Literature."

SANTA ANA.—Rev. N. A. Baker is here and his work has a good start. He began the first Sunday in September. Considering the fact that the schools have not yet begun the year's work and that therefore many people think of this as vacation time, the attendance these three Sundays has been all that could be expected.

The ladies of the Alliance arranged for a reception for Mr. and Mrs. Baker at the church on Friday evening, September 8. There was a large attendance, and the newcomers were given a hearty and cordial welcome, not only by members of the congregation, but by ministers and laymen from other churches.

Sparks

A lady stopping at a hotel on the Pacific Coast rang the bell the first morning of her arrival and was very much surprised when a Japanese boy opened the door and came in. "I pushed the button three times for a maid," she said sternly, as she dived under the bed covers. "Yes," the little fellow replied, "me she."

A theological student was sent one Sunday to supply a vacant pulpit in a Connecticut valley town. A few days after he received a copy of the weekly paper of that place with the following item marked: "Rev. ——, of the senior class at Yale seminary, supplied the pulpit of the Congregational church last Sunday, and the church will now be closed three weeks for repairs."—Cleveland Leader.

The heavy advertiser of a certain town entered the editorial offices of the daily paper, and in angry and disgusted tones delivered himself as follows: "What's the matter with this sheet, anyway? That was a fine mess you people made of my ad. yesterday." "What seems to be the trouble?" asked the editor, anxiously. "Read it and see," said the advertiser, and he thrust a copy of the paper into the editorial hands. The unhappy editor read, "If you want to have a fit, wear Jink's shoes."—English Pearson's.

An old woman with a peaked black bonnet got aboard a train in Kentucky, and after calmly surveying everything in the coach she turned to a red-haired boy and, pointing to the bell-cord, asked, "What's that, and why does it run into that ear?" "That's the bell-cord; it runs into the dining-car." The old woman hooked the end of her parasol over the bell-cord and gave it a vigorous jerk. Instantly the brakes were set and the train came to a stop. The conductor rushed in and asked loudly, "Who pulled that bell-cord?" "I did," calmly replied the old lay. "Well, what do you want?" shouted the conductor. "A cup of coffee and a ham sandwich."—Selected.

The whale that swallowed Jonah found that you cannot keep a good man down.

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and loye to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unfaltering.

WILLIAM ELLERY CHANNING.

